THE RELIEF SOCIETY MAGAZINE

Vol. XIV JUNE, 1927 No. 6

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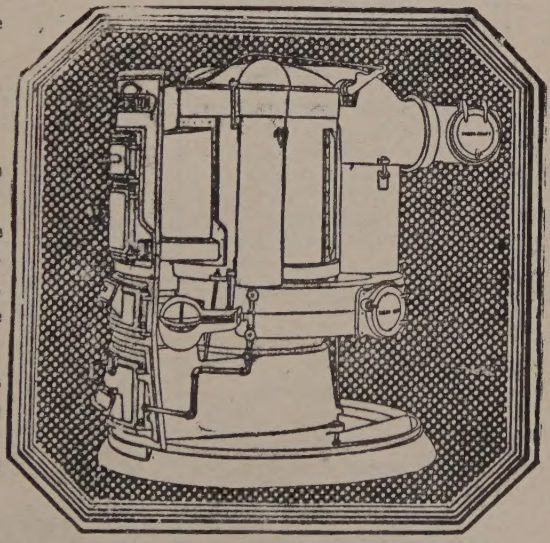

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Sunset

By Josephine Spencer

The giant hills stood in the distance proud—
On each white brow a dusky fold of clouds;
Some coldly gray, some of an amber hue,
Some with dark purple fading into blue;
And one that blushed with a faint crimson yet—
A sunset memory, tinged with cloud regret.
Close to my feet the soft leaf shadows stirred.
I listened vainly, for they moved unheard—
Trembled unconsciously; the languid air
Crept to the rose's lips, and perished there,
It was an hour of such repose as steals
Into the heart when it most deeply feels.

JOSEPHINE SMITH

Daughter of Louie E. Shurtliff and Joseph Fielding Smith, great-grand-daughter of the Patriarch Hyrum Smith. Miss Smith unveiled the monument of the three witnesses, of the Book of Mormon, at the close of the Relief Society Conference, April 2, 1927.

THE
Relief Society Magazine

Vol. XIV JUNE, 1927 No. 5

Relief Society Conference

Mrs. Amy Brown Lyman, General Secretary

The Relief Society of the Church of Jesus Christ of Latter-day Saints held annual conference April 1 and 2, 1927, in Salt Lake City. President Clarissa S. Williams was in charge, presiding over all of the sessions of the conference.

The meetings were five in number, as follows: two officers' meetings for general and stake officers, held in the Bishop's Building; a presidents' meeting, which this year was a breakfast session with the General Board as hostess and which was held at the Hotel Utah; and two general sessions for the public, held in the Salt Lake Assembly Hall.

On the evening of the closing day, an entertainment, consisting of two short plays, a musical number, and a reception, was given by the General Board for the stake officers, in the Bishop's Building.

The attendance at the conference was especially good, as this is the official conference of the year. Ninety-five of the ninety-six stakes answered to roll call. The representation was as follows: General Board members, 19; stake and mission workers, 407, including 79 stake presidents, 89 counselors, 40 secretary-treasurers, and 195 other board members; 4 mission presidents; 4 special visitors, total 430. Each of the two general sessions filled the Assembly Hall, with many standing during the afternoon session.

Ushers, very kindly furnished by the Granite stake, gave excellent service in handling the large number in attendance, and in properly seating them.

One of the outstanding features of the conference was the music, with Mrs. Lizzie Thomas Edward, director, and Miss Edna Coray, organist. The numbers by the Relief Society choir were excellent. The closing anthem, "Unfold, Ye Portals," by the choir, assisted by the violin pupils of Prof. George Skelton, was a fitting climax to the whole conference. The solo numbers were

also warmly appreciated. They consisted of a duet by Mrs. Retta Burnham and Mrs. Eva Aird; contralto solo, Miss Claire Thomas; tenor solo, Dr. W. R. Worley; soprano solo, Mrs. Laurinda Brewerton; soprano solo, Mrs. Bessie S. Rex. At the evening entertainment, Miss Margaret Lyman played a group of selections on the cello, and Miss Margaret Anderson, soprano, rendered several numbers.

Officers' Meeting

(Morning Session)

PRESIDENT CLARISSA S. WILLIAMS

My dear sisters: I am happy—more happy than I can tell, to be with you this morning, to look into your smiling faces, and to greet you. I have nothing but words of commendation for the work which you have accomplished during the past year. I wonder, sometimes, how it is that we are enabled to go on, day by day, carrying the burdens which we have to carry in our homes and yet are able to carry on the work of the Relief Society. Each year we marvel at the progress which we have made, and I hope that you, in the stakes, feel as happy and as well satisfied over the progress you are making and the work you are doing, as do we of the General Board. We rejoice over the growth of the organization. Whenever a new stake is organized, or when a stake is divided and when new wards are organized, we feel that new workers are being brought into the field.

The question is so often asked, how can we increase our membership? It seems to me that you are answering that question yourselves. You are pondering over ways and means to increase your membership and to increase your attendance. You are giving such earnest thought to the subject that you are solving the problem to a very great extent. It seems to me that if we approach people in the right way we cannot fail to interest them. Our diversified work should have something of interest in it for everybody.

We are sometimes told that it is difficult to interest the older members of the Relief Society. A few weeks ago a report came to us that a woman in a certain locality had asked regarding the advisability of organizing a club for the semi-elderly women who have found that there isn't anything in the Relief Society for them—that they had been lost sight of in the scramble to get young women into the organization. Now it has never occurred to us of the General Board that there is a lack of interesting subject matter, or a lack of interest projects, in the organization. I need not go over the work—you know what it is. You know, of

course, that some are interested in literature, some in theology, and some in this or that. We have endeavored to arrange a varied program in order that the many individuals in the organization may find at least something of interest to them. I do not object to the women having literary, or sewing, or social clubs. I belong to a club which we call a circle. It meets monthly and it is very restful and very entertaining. But I make it a point always that this pleasure afternoon shall not interfere in any way with my Relief Society or my other Church activities. It is a side issue. Now, to say that I would join something of this sort because I felt that there is nothing in the Relief Society for me, would be a reproach upon our organization. My advice to you is to endeavor with all your might to have your Relief Society organization first. I believe you do do that; in fact, I know you do. Endeavor to make your meetings so interesting that they will entertain any woman who is a resident in your stake or ward. As for taking part on the program, my understanding has been that there are more opportunities than there have been responses. There is more opportunity to take part in the discussions of the afternoon than there are women who are ready to take part in those discussions. My advice is that you will encourage all the women, both old and young, and endeavor always to bring out, if it is possible, those who are a little backward and who need a little special encouragement.

ANNUAL REPORT

Mrs. Amy Brown Lyman, General Secretary

The annual report of the Society, as read and discussed by the General Secretary, showed an increase and a development in the various activities, as well as an increase in funds. (See May issue of *Relief Society Magazine* for full report.)

The secretary took occasion to express appreciation for the excellent work done by the stake and ward secretaries in connection with their compiling of the annual report, as well as in their bookkeeping, accounting and careful business methods. One-half of the stake reports were perfectly compiled this year, and a number of the others had only slight errors, which is a commendable showing.

The secretary also expressed appreciation for the splendid cooperation between the stakes and missions and the general office. The office makes an effort to be prompt in answering letters and in getting information to the stakes and missions, and the stakes and missions in turn are very prompt in answering correspondence. There is no correspondence between the office and the wards. All letters from wards and branches (which are now

very few in number) are referred to the stakes and missions for answer.

A report of the correspondence of the general office for 1926, was given as follows: Letters from stakes and missions, 2,000; letters from other sources, 250; making a total of 2,250 letters received; letters to stakes and missions, 2,100; letters to others, 200; making a total of 2,300. This does not include the correspondence in the Welfare Department.

Reorganizations: The following reorganizations, which have occurred since last October, were reported: Ensign stake, reorganized August 24, 1906, Mrs. Irene Richards, released, Mrs. Luacine S. Clark, appointed president; Idaho Falls stake, November, 1926, Mrs. Mayme H. Laird, released, Mrs. Clara A. Brunt, appointed president; Oneida stake, March 26, 1927, Mrs. Amy C. Ballif, released, Mrs. Nellie P. Head, appointed president; Eastern States mission, Miss Elizabeth Skofield, released, Miss Dicie Brimhall, appointed president; Northwestern States mission, December 31, 1926, Mrs. Marie Young, released, Mrs. Pearl C. Sloan appointed president; South African mission, September, 1926, Mrs. Magdalene Sessions, released, Mrs. Samuel P. Martin, appointed president.

Work and Business Meeting

(Result of Survey)

Mrs. Nettie D. Bradford, Member of General Board

I suppose that most of us remember that in the group conventions and in the Relief Society conferences, in 1925, one of our topics was the "Work and Business Meeting," and that many suggestions were made as to what could be done in this meeting. In some of the stakes we found at that time that the work part of the meeting had been almost entirely done away with, many of the stakes thinking that there was no work to be done—and the members were a little tired of sewing carpet rags and making quilts. President Williams made the statement that the work and business meeting must be kept up, and that we should make it a social as well as a service day. Last year there was also a topic discussed in the group conventions and conferences on the subject of "Accomplishments of Work and Business Meeting During the Last Year," and a questionnaire was left in each stake to be filled in and returned to the general office. There were four questions asked: 1. Is Work and Business Meeting held Monthly in each of your Wards? 2. Total Number of Articles Made. 3. Kinds of Articles Made. 4. Other Service Accomplished at this Meeting, such as Sewing for Families, etc., etc.

It has been very gratifying to read the reports in the questionnaires. Sixty-one of the stakes reported that all wards held work and business meetings. Twenty stakes reported meetings held in some of the wards but not all, and fifteen stakes were not reported.

It seems that there have been thousands and thousands of articles made in the work and business meetings, not only useful articles but some that are very ornamental—articles that will help to decorate and beautify the homes. I picked out one report which I thought might be interesting to read. I do not know which stake it is from—I just picked it up at random from the questionnaires received. Following is a list of the activities of the various wards: a shower was held for a family whose home had burned; a social was held at the home of an aged couple and there was sewing for motherless families; a family was cared for three weeks, which took two persons each night and two each day; there were demonstrations on foods, on school lunches, and the canning of fruit, also upon how to remove spots of various kinds from different kinds of cloth, and on how to clean clothes; needy families were provided for; carpets were provided for the Church; lessons were given on the making and fitting of paper patterns; on the picking and carding of wool which was made into quilts; napkins for the sacrament service, maternity bundles, Christmas gifts and even caskets for the dead were also made! There was also cotton-picking, the earnings from which were contributed to the Church: nurses gave lectures and advice on the care of children; there was instruction and demonstrations on modern conveniences and how to fit up a kitchen with them; then there was the supervision of a concession at the state fair which brought $500. That is just one of the interesting stake reports.

Not only have the stakes been working hard but they have also given public demonstrations and exhibitions. It was my privilege, along with another member of the committee, to attend one of these demonstrations—in fact, I have attended several, but this one in particular was held in a large recreation hall. The building seemed to be as large as this one and it was filled with things which had been made by the women in the work and business meetings. Each of the wards had its portion of space allotted. There were all kinds of clothing, both out of new material and old material; all kinds of cloths, fancy and crocheted and embroidered; and everything that one could think of was collected in that hall. Besides all these things there were demonstrations on the use of the electric range, on cleaning devices of various kinds, and on electric sewing machines. After the cooking demonstration on the electric range, light refreshments were served, and altogether it was a very, very profitable day. Other stakes have

had exhibitions in connection with celebrations of various kinds. One was held on March 17, when the wards brought articles so that all might see what had been done. Some of the beautiful work which was shown consisted of lamp shades, decorated candles, the polychrome work and the beautiful paper waxed flowers.

I feel that one of the very necessary things that we can do and should do on the work and business meeting day is to look after the over-worked mother. I believe we can help many of these mothers who are over-burdened, who have not means to hire help, and others in communities where it is almost impossible to get the right kind of help.

I will now read a list of the articles that were made during the year in the various stakes: Bonnets, bloomers, blouses, buffet sets, baskets, baby pillows, bed spreads, burial clothes, boys' suits, buttonholes, beadwork, bibs, baby pads, centerpieces, children's clothing, coats made over, clothes-pin bags, curtains, cushions, carpet rags, crochet work, candles decorated, clothes hangers, caskets, dresses, doilies, dresser scarfs, dolls and doll dresses, diapers, embroidery, flowers (paper, wax and silk), feather pillows, fireless cookers, frames, iceless refrigerators, knitting, layettes, lunch cloths, laundry bags, lamp shades, lace, serving meals, maternity bundles, made-over articles, napkins, nightgowns, pillow slips, piece quilt tops, petticoats, polychrome work, powder puffs, paper patterns, pajamas, quilts (also baby quilts), rag rugs, rompers, men's shirts, children's slips, sheets, sweaters, stocking bags, sacrament sets, sofa pillows, slippers and shoes, shawls (knitted), shoe trees, table cloths, table runners, tea towels, teddy bears, tied and dyed work, tatting, table mats, temple aprons, tray cloths, underwear, vanity cases, wall pockets, wool picked and carded, waists for boys, yokes for gowns.

CHARITY FUNDS

Mrs. Annie Wells Cannon, Member of General Board

I am very happy to have the privilege of meeting and discussing with you one of the subjects of our activities which to me is the most vital—the charity fund. During the summer at the auxiliary group conventions and at all of the conventions visited by the members of the General Board, one question on the questionnaire was this: Does every L. D. S. family in your stake make a regular contribution to the Relief Society? The answers were rather undecided. It was a new question and you had probably not thought of that before. Generally, the percentage was pretty high, but not 100%. We would like you to try, in your ward conferences and at other times, to teach the people

this beautiful thought, that it is more blessed to give than to receive, that when they give for the welfare work, that when they do something to keep up this work in our organization, they are themselves receiving a blessing from God. You would be surprised, I think, after hearing Sister Lyman's report and the wonderful amount of money that we have on hand, to know some figures that I might give you today regarding how little is given into the Relief Society for the charity fund. I find in a survey that has been made that there is only about 85c a year given by each L. D. S. family for charity, or 7½c per month; that on an average a ward has $75.25 a year, or an average of $6.26 per month. I would like these figures to sink in quite deeply; 7½c from an L. D. S. family per month to the Relief Society. One of the stakes made a survey and discovered that from each ward they had a little less than $8 a month for charity. You have heard of the sewing done for motherless children, of help for families where homes have been burned. What could a ward Relief Society president do if she only received $6.26 per month, in helping to rehabilitate a family or refurnish a home? It would hardly buy in these days a pair of shoes.

We have always felt that it was necessary to keep our funds separate, and yet we find that probably on account of these small contributions to the charity fund, that the general fund is used, that some wards do not have a charity fund—they put all their money into the general fund because they can draw on the general fund for charity, but they cannot draw on the charity fund for other purposes. There is quite a purpose in our minds for the charity fund not to be drawn on for anything else. There are many occasions that you may be called upon that you really do not think are necessary for the Relief Society to do, and yet you have the money, and it is called for, and you feel that you can use it and so your fund is depleted, leaving very little for welfare work. You are called upon to build a fountain, or carpet the meetinghouse, or buy a piano or sacrament set, and you take this from your general fund, and if you put all your money into the general fund, then when you need something for the welfare work, you have not anything on hand, where if you keep your funds separate you will always have something in reserve. Some stakes tell us they haven't any poor and haven't any need of a charity fund, that while the people in the community are not rich they are all well provided for and have no poor among them. How many of you know what may happen in a night? These are days of calamities; these are days of epidemics, and even if you do not have any great tragedy or any war or earthquake or calamity to call immediately for your relief fund, you may have a fire in your locality and have to help a family, or there may be things of which you do not know already in existence. I am reminded

of a poor laboring man who became ill, and he and his family were quite proud and did not let the neighbors know that he was ill. He lost his work and so he set up a little shop at home and the neighbors thought he was shiftless. They misjudged the man. One night he died, and then the neighbors were very much overcome with their thoughtlessness and carelessness and went into the home with their small offerings. One kind neighbor went into the pantry to put a delicacy there which she had brought, and she found it bare—bare as the cupboard of childhood lore—scarcely a thing in the house. They had not known that there was need there. Suppose that ward had had no fund to help that family? There was a funeral to pay for, there was clothing to buy for the children, there was money needed to pay on the house, there were a dozen things to do, and yet they thought they had no poor in that ward. We do not always know unless we are very diligent, unless we are very careful in our visits and unless we are awake to all things around us. We do not know the day nor the hour when we may be called upon to use this charity fund.

I would like to call to your mind the first Relief Society. You are just as familiar as I am with the history of that occasion eighty-five years ago last month (March) when the Prophet Joseph called those choice women together and organized the Society and exhorted and taught them what their duties would be. And after telling them the different things that they were to do and especially that they were to look after the poor, and the needy, the sick and the afflicted, he put his hand into his pocket and he laid a $5 gold piece on the table with these words: "All I give to the poor I will give to this Society." The Prophet knew that you cannot carry on an organization of this kind without a fund and after he had given his $5, Elder John Taylor gave $2; Elder Willard Richards, who was secretary on that occasion, gave $1; Emma Smith gave $1; Sarah M. Cleveland, the first counselor in the Relief Society, gave 12½c; Elizabeth Ann Whitney, who was the second counselor, gave 50c; and Sarah M. Kimball gave $1. There was $10.62½—the first fund in the Relief Society organization, and I believe the first beginning of a fund for organized charity in the world. Today our Relief Society, as you have been told by Sister Lyman, is worth close to a million dollars, all starting from that $10.62½ donated by those persons eighty-five years ago. As we have increased in membership and increased in wealth, we have increased in well-doing. We hope the occasion won't arise when you need more and more all the time, because with your fine charity work, your constructive work, you are building up families and making them more self-supporting, but the Savior has said, "The poor ye have always with you," and we urge you to try to increase this fund and to teach the people to be liberal and to be kind and generous in their donations. It has become

something of a habit with some of us to give, probably when we had very little to give, 10c or 15c, and as time went on and our wealth increased, we have not increased the amount of our contribution, but think, "I will give just the same as I always have." Even the wealthy people have not increased their donation to the Relief Society. We do need to increase our charity fund. We do need to keep it separate from our general fund and to keep it a sacred trust fund for the particular work for which it is given, that we can claim truthfully what we have always said, "that anyone who gives to the Relief Society for the poor may feel that that money is going to be expended for the poor." The Lord has said that pure religion, undefiled before God and the Father, is to visit the fatherless in their distress and to keep ourselves unspotted from the world. Let us remember that and let us try to live that pure religion, I pray in the name of Jesus. Amen.

SPECIAL INSTRUCTIONS

President Clarissa S. Williams

Correspondence (Stakes Should Address Correspondence to General Office—not to Various Members of the Board): All Relief Society letters should be addressed to the office of the General Secretary, where all correspondence is answered through the secretary's office. A year ago a letter came from a stake addressed to a board member and was handed to another individual, and finally referred to me. The stake which wished the information was very much upset because the information was not forthcoming in time, whereas, if she had written direct for that information to the office, she would have had her answer almost by return mail. I am not referring to private correspondence, but to Relief Society correspondence, and I would ask you to remember that all questions on Relief Society business are answered through the secretary's office, and it is suggested that all such letters be sent there.

Wheat Trust Fund and Wheat Interest: Most of the wards in the Church having a wheat trust fund have it all deposited with the Presiding Bishop's Office. There are some, however, which still hold their fund, or a portion of it, locally. Some wards report that their fund is loaned to individuals. The General Board feels very anxious about wheat money loaned to individuals and recommends that it be gathered in at once. There have been cases in the past, and we heard of one only recently, where Relief Society wheat money was loaned to individuals without proper security. We also hear of cases where individuals have the loan but neglect to pay interest. We ask that ward Relief Society officers take this matter up at once and collect all outstanding wheat accounts.

It has been recommended by the General Authorities of the

Church, and by the General Board, that the entire wheat trust fund be deposited with the Presiding Bishop's Office, and we hope it will not be long before this is accomplished.

It is the recommendation of the General Board, that the wheat interest be set aside for health and maternity work, including child welfare work. Our reports show that in some instances this money is being used for general purposes. In fifty stakes, in one or more wards, this interest is used for other purposes. We recommend that the wheat interest, even where the fund is small, be held for health work. A fund on hand is always available, and none of us know when a health problem will arise in our community. It is not recommended that the wheat interest be returned to the Presiding Bishop's Office to be added to the principal, but that it be held in the wards for use.

The wheat fund does not belong to you: it does not belong to the bishop; it is a sacred trust gathered by your mothers and grandmothers for a special purpose, and in order that that purpose may be carried out and that your money need not lie useless for generations, we have been accorded the privilege of using the interest—not of re-depositing it to get more money on, but of using it and using it for the good of the women and children in your communities—not to make fences, not to buy carpets, not to fix up your Relief Society rooms, but for health purposes. Look about you and see if there are any little boys whose eyes are in such a condition that they cannot study their lessons; see if there are little cripples who are not able to walk and who by a little effort on your part might be provided with artificial limbs; see if there are little girls who are not clothed, and expectant mothers who are not being provided for as mothers should be in order to bring forth healthy offspring. These needs appeal to me. I have heard such heart-rending cases of neglect recently. It looks as if Relief Society women in any community, if their eyes are open, need not allow such conditions to exist, and upon you is placed this sacred trust. Remember that you are the mothers of the community in which you live, and that you are responsible for conditions, at least among Latter-day Saint families. I cannot understand why anyone should desire that the interest on the wheat fund should be added to the principal and kept on deposit. What is money? What did the Lord endow us with money for? Not for our own adornment, not to hoard, but to be used for those in need, and when we have some fairy money placed in our hands let us feel that that money shall be used for the purpose that it is intended. If you cannot convert your bishop or ward president, you stake presidents write to our general office just as soon as you can. There isn't a ward president in this Church who could not convert a bishop to the right idea of

handling the wheat trust fund if she is converted herself and goes about it in the right way.

Health Committees and Units: The General Board recommends that the women of the Relief Society continue to support the health committees which are working under the direction of the State Boards of Health in the various communities; and to support the health units which have been established. We congratulate you in what you have done in the past in this direction, and want you to know that your efforts have been appreciated by the State Health Departments and by the Children's Bureau in Washington, D. C.

Maternity Bundles: It has been reported that in one ward in a stake where charges have been made for Relief Society bundles and rental for maternity accessories, the bundles and the accessories have been generally used. Previous to this, when it seemed to be a matter of charity, the bundles and the accessories were not used to any extent.

Officers and Their Positions: For convenience and efficiency in stakes the president and secretary-treasurer should reside in the same community. It is also advisable to select for stake board members women who live close enough together for stake board meetings to be held conveniently. In one of our stakes, at one time, it was decided to choose the stake board members from each of the wards; that is, to have each ward represented on the stake board. This was a very scattered stake, and as a result it was absolutely impossible for this stake to hold stake board meetings with a satisfactory representation.

Where stake or ward officers are absent from the stake or ward for any length of time they should consult the Priesthood with regard to resigning their positions. This ruling should be observed, particularly by stake and ward presidents, upon whom great responsibility rests. Counselors are greatly handicapped in carrying on the work in the absence of the president.

Relief Society Property: It is reported, time and again, that in many cases where stakes and wards are reorganized, outgoing officers do not turn over books, circulars, etc., to the new officers. The rule, as recorded in the Relief Society record book, is as follows: "All records, books, or other supplies, purchased for the use of the Society, are the property of the Society and do not belong to any individual. * * * Whenever a reorganization is effected, all supplies and records should be turned over to the new officers at once." The records of an organization are very valuable and they are not valuable to anyone except to the organization. You ought, as stake officers, at least once or twice a year, to say to the ward presidents: Take care of your books and your records, and when you retire, see that they are turned over intact to the incoming officers.

Class Leaders: One of the qualifications of the Relief Society stake and ward class leader is membership in the Church. The class leader should hold herself responsible for all instructions given to her group during the class period. All theological lessons and all portions of these lessons, should be presented by Church members. There is no objection to having a well-qualified non-member of the Church present a lesson or a portion of a lesson in the literary or social service department, but even in these departments, the class leader herself should hold Church membership.

Duplication in Office: It is the recommendation of the General Board that duplication of office between stake and ward Relief Society officers, be avoided as far as possible. Instances have occurred where a Relief Society woman has held simultaneously the office of stake board member and ward president. This is always unsatisfactory. Outside of the most scattered communities, where membership is small, it should never be necessary to have duplication. The stake boards should not be any larger than absolutely necessary. It is not wise to tie up so much material in the stake boards that it becomes difficult to officer the wards. I would advise you to have rather fewer stake board members than to have duplication of offices. Stakes can get along better with fewer board members than they can with duplications. If you have a ward Primary counselor as a class teacher or occupying any lesser position, her allegiance must go to the organization in which she holds the highest office, and when your union meeting or group convention comes, she goes to the Primary meetings because she holds a higher office in that organization than in the Relief Society, and the Relief Society department in which she is working will be deprived of her.

Relief Society Teachers: A recent report shows that in one of our localities many of the Relief Society visiting teachers do not attend meetings regularly. They feel that after making their visits, and making their reports, they are through for the month, and it is not necessary for them to be constant attenders at meetings. The teachers cannot expect to be influential in getting others to attend meeting unless they set the example themselves. It is reported that in one ward the work of the teachers was greatly improved by taking one of the older sisters and one of the younger ones together for visiting.

Collection of Funds by Relief Society: The Relief Society, as an organization should not be used generally by other agencies for the collection of funds. Wherever the Relief Society is requested to do this, the matter should be referred to the Priesthood authorities for final decision. The General Board takes no part in raising funds for other agencies without the consent of the General Authorities of the Church, and the stakes and wards

should not undertake similar work without the consent and approval of the stake and ward Priesthood authorities. I think President Grant made use of the expression that the Relief Society is not a collection agency, and his preference generally is that the Relief Society shall not take part in the collection of funds as an organization. As individuals, the members might do so, but not as an organization, unless it is especially requested by the Priesthood authorities in the stakes where you live.

Charity Work With Transients: The question has been asked whether the Relief Society should assist non-"Mormon" transients. Our answer is that while non-"Mormon" transients are not the responsibility of the Relief Society, still they should not be allowed to suffer in our communities. They should be referred at once to the city and county authorities who are responsible and who in turn should give temporary relief and take steps to have the transients returned to their places of residence. In the meantime the needy should not suffer and should be given temporary care. Since our Relief Society presidents are familiar with relief work they may find it necessary to lead out, to organize a plan and to serve the city and county in the emergency. On the other hand, transients should not be made to feel that they can drop into communities and be cared for indefinitely or until they are ready to go on. They should be returned to their homes, where they are entitled to care. When communities become stricter in these matters the transient problem will not be so tense. Relief Society funds are not sufficient for our own needs and should be conserved for those for whom we feel responsible. Still, there should be no suffering in our communities. The rules on transportation which were given to each stake and ward president at our group conventions last year, are a guide in this matter.

Officers' Meeting

(Afternoon Session)

THE COURSE OF STUDY

(Social Service)

Mrs. Amy W. Evans, Member of General Board

"The health, happiness and efficiency of the adult man and woman depend to a very large extent upon the type of habits they acquire from their training and experiences during early life. Any information which gives the interested parent a better idea of the mental life of the child, methods that may be utilized in developing desirable habits, and suggestions for overcoming undesirable habits, may be considered well worth while."—*Douglas A. Thorn,* Director of Habit Clinic, Boston.

Owen Lovejoy, the president of the National Child Welfare Association, says: "I feel intensely that those who are devoting themselves to an effort to improve the surroundings, the conditions, the opportunities of child life, are tackling the problem of the *future* at its *fountain head.*"

It was in accord with these ideas of the importance of child study and care and training, both to the individual and to society, that this subject was chosen for study in the Social Service department. Dr. Wile, who has had twenty years' experience in dealing with children, and whose book, *The Challenge of Childhood,* forms the basis of the lesson work in this department, divides the subject into four problems of childhood, the physical, the mental, the emotional, and the social. He gives examples or cases of children who have come under his supervision. Throughout the study, he carries the idea that many of the social ills, diseases and maladjustments of adult life might be avoided if these problems of physical health, mental health, and social health were properly understood and treated and rectified in childhood. He shows how these problems have been successfully treated in the cases he cites.

The general trend in the treatment of all social problems today is toward prevention. The public health programs are placing the emphasis on childhood as the best time to lay the foundation for physical health, and to prevent ill health in adult life. This is evidenced by our baby clinics, our pre-school child clinic, our school nurses, and health education in our schools.

There is at present a corresponding emphasis placed upon mental health, or mental hygiene—upon the forming of correct habits, right attitudes toward life, home, parents, school, church, etc. It is thought that much of delinquency and crime come from mental ill health; that often childhood fears, doubts, anxieties, angers and despairs, are the beginnings of unwholesome attitudes. It is the individual (child or adult) with wrong attitudes who finds it difficult to make the necessary adjustments to life.

Life is a series of adjustments which begin as soon as a child is born. He has to adjust to the physical world, to rules, to other members of the family, etc. As he grows older he is constantly meeting new conditions and situations.

Things are always changing for all of us. We all have our adjustments to make. Dr. Wile says that intelligence should be measured in terms of capacity for making adjustments to new situations. The lack of ability to adjust causes much trouble. It is more difficult for children to adjust now than when we were young. Our social life is much more complicated now. So many more desires have been created, life has taken on a swifter pace, with the telephone, auto, radio, airplane, etc., none of which existed in my childhood.

Perhaps it is this complexity of life and the difficulty in making adjustments that causes so much delinquency among the youth of today. By far the great majority of the inmates of prisons are young people. Criminologists say that too much has been spent on cure and not enough on prevention. George W. Kershway dean of criminology at the New York School of Social Work, places his hope for the future on the proper understanding of the needs and the training of childhood—that plastic and formative period when good habits are easily formed and bad ones more easily corrected.

The establishment of child guidance clinics is a modern development. These clinics are for the study and treatment of children whose behavior is out of the ordinary, who have temper tantrums and nervousness, who are cruel, extremely sensitive and seclusive, who lie and steal and who have difficulty in school, either in reaction to discipline or in making ordinary progress. These are all common examples of extraordinary behavior. Such behavior is an expression of difficulty in social adjustment; the child may be called maladjusted

The function of the clinic is to study the physical, mental, emotional and social problems presented in these children and to prescribe treatment. The clinics are usually composed of a psychiatrist who is a specialist of nervous and mental diseases; a physician who deals with physical diseases; a psychologist who determines the child's mental abilities and educational requirements; and a social worker who considers the home and social factors involved, and who helps to carry out treatment prescribed. A complete study of the personality of the child is made from a scientific and sympathetic viewpoint.

Dr. Wile, in the *Challenge of Childhood* follows the plan of these child guidance clinics. He treats the physical problems from the viewpoint of the physician and shows that many instances of maladjustments are due to physical causes. The mental problems are taken up from the viewpoint of the psychologist and we are given an insight into the mental abilities and disabilities of children which affect their ability to adjust. The psychiatric viewpoint is given in the emotional problems of children. The social problems are given from the standpoint of the social case worker, who studies the environment and background of the individual with a view of assisting him in making his adjustments. Dr. Wile warns us that he separates these problems only for convenience. The child is a complete personality composed of its emotional, mental, physical and social make-up. The aim of this study is to give an understanding of the personality of the child to those who are trying to guide, influence and assist him to secure physical, mental, emotional and social health, or to attain a mastery of the greatest of all arts, the art of living.

SOCIAL SERVICE

Dr. W. R. Calderwood

I am not a psychiatrist. I have studied mental hygiene; I have taught it approximately ten years at the University of Utah. The mental hygiene movement began in 1908, when a man by the name of Beers who had been committed to a mental hospital came out and interested philanthropic, broad-minded men in bettering the conditions in mental hospitals. As soon as they began to see the problems they began to look for the causes, which led to an investigation of the mental hospital and prison systems, delinquency homes, the problem of prostitution and other things of that sort. The first mental hygiene society was organized in 1908, and since then mental hygiene organizations have been organized all over the world. Recently, one was organized in Utah—about a year ago. I think Mrs. Evans defined a psychiatrist well—one trained in the detection and treatment of mental disorders. A physician who has had psychiatric training, who has spent two or three years in studying the mental problems, the mental maladjustments of the more serious type, as well as minor maladjustments, is a psychiatrist.

I am delighted to know that the women of the Relief Society are taking up this problem at its beginning. We have heretofore been working on end results. We wait until we have our criminals, prostitutes, etc., and then spend vast sums of money to care for them. I do not mean that we should not continue our efforts at the present time to reclaim those who are ill and those who have been lost to society. We study the conservation of all kinds of material; for instance, the conservation of hogs, of water power, of forests, but only recently have we begun to appreciate the importance of conserving human energy. The greatest force in all the world is human energy—no other force exists which compares to it. We should be concerned with the conservation of human energy and should try to check the destruction of human energy, to guide it right by beginning in childhood.

I have read your text, Dr. Wile's *Challenge of Childhood*, as well as other books, and some very interesting problems are discussed in the book, which you have already partly covered and will no doubt complete before you take up another text. I believe that all leaders in this movement should be widely read. You are not confined in your reading to one or two books, and the more outside information you can get and bring into your class, the better effects you are going to have on the members. You should have in your home towns libraries where people who are interested in these human problems can find books and pamphlets and magazines on the subject, and you will find the young mothers

anxious to get additional information in order to better care for their children.

About 65 percent of the individuals who comes into this world are normal, about 15 to 20 per cent above normal, 10 per cent dullards, and 5 per cent feeble-minded, including idiots and imbeciles. While there are 80 or 85 per cent who are normal and above normal, there are all degrees of normality. This 65 per cent normal vary in their capacity to study different problems, but taking it for granted that 85 per cent are born with normal capacity, then what they accomplish after that depends upon environment. What we do to develop our potential powers depends absolutely upon our environment. We come into the world without any knowledge, but we have capacity to learn. So the child's capacity to learn is measured by his inheritance. What he learns depends upon his environment. How many of us live up to our capacity? Nobody reaches full capacity. The brain is a plastic organ—the only plastic organ man has. If you use it right, you will continue to grow mentally; if you do not use it, you will not grow mentally. It is susceptible of modification. You may modify your course in life, your habits and viewpoints. The problem you have to deal with in the child is the child's ability to adjust satisfactorily, and the degree in which he is able to adjust and control his mental and instinctive tendencies depends upon his environment. In early life this environment is the home. His first contact is with the mother. The mother nourishes him and cares for him—he cries for mother. He does not know mother from anybody else. Some say we have certain instinctive tendencies, while others say we have no instincts, that we are born with a mechanism which responds to stimulation. We do respond to stimulation. The child comes into contact with the mother's breast and nurses—I do not care whether you call it instinct or a response to stimulation. How a child is going to react depends upon the situation presented to him. The child's first love life is influenced by the mother more than by the father—she is his first love object—a perfect individual to the young child. Time goes on and the little boy wants to be like father, the little girl, like mother. After awhile the child begins to see other individuals who behave a little differently from what mother does, from what father does, and he wonders if mother *is* the most wonderful woman in all the world, and if father *is* the best man that ever lived. The child thinks, "I go to visit Johnny Jones and I don't see his mother scolding the children and asking them to do things they don't want to do." He doesn't see them under all circumstances, and he wonders if father and mother are just what he thought. The child is disillusioned as to what father and mother are, and he begins to build finer worlds—he day dreams and peoples his world with new parents, with new brothers and sisters, with new conditions.

The fantasy which is an important part of the child's life should be guided and directed in the development of the child. Father and mother should guide the fancies and day dreams of boys and girls. It is natural and normal and the parents ought not to try to curtail it. Children should be obliged to do a certain amount of work, in order for them to learn to adjust themselves in the home, depending upon their age; but they will day dream and they will build air-castles and they will people these homes with new individuals, and what their parents have been may determine what they are going to put into these new homes. They put in parents like their parents were to them in their infancy days.

There are two barriers to a child's progress—the barrier of reality and the barrier of authority. We abuse our authority as parents, frequently compelling the child to do things which are not, frequently, for the child's best interest, because we have not studied children.

We have to earn a living, but we have not qualified to live as we ought to live in peace and harmony with the community and adjust ourselves satisfactorily and get happiness out of life. Happiness depends upon our ability to understand our companions—you cannot be happy unless you are adjusted to those with whom you are associated. You cannot associate efficiently to the best advantage unless you have some knowledge of the reactions, the attitude, the behavior of those with whom you are associated. So the study of conduct and reasons for conduct (there is always a cause behind any maladjusted situation) is important. If 85 per cent are born with normal brain power, why do so many become maladjusted; why do we have so many nervous breakdowns, so many delinquent children, so much shellshock in the war? Because these have not sufficient ability to meet reality—it is too stern, too hard to meet. During the war, some of our men suffering from shell shock, which was really a nervous breakdown. Some of them had it before they were drafted. It was not due to the burst of a shell, but to nervous prostration, inability to meet the reality. We have life shock all along the line—people who cannot meet the situation, who cannot meet life's problems every day. Our great class of failures are those who cannot meet life's problems successfuly every day. The drunkard cannot meet life's problems every day—he must drink today because it is too cold; tomorrow, because it is too hot; today, because John Jones is going away, and tomorrow, because Tom Moore is coming back.

Many problems come to the child early in his life and he should be trained to meet every day's problems every day—not to put off till tomorrow what ought to be done today. A child becomes efficient in life, is able to adjust satisfactorily, only to the extent that he learns to meet life's problems every day, and

we don't find many who are doing it. The child, when he is born into the world, utters a cry of discontent, a cry of rebellion against the change in environmental condition. Before birth, life was no exertion, there were no disturbing influences, but just as soon as he is born, disturbing influences come in—cold, air, heat, light, noise, and he rebels and cries in protest, and he continues to cry from the cradle to the grave. "Mama, you help me. Father, you do this; I don't want to"—crying out in protest against reality. The child can be trained to meet situations if we begin early in life, and teach him to meet them every day. If he slights them today, it is easier to slight them tomorrow. It is important to stress this in the home before school days, for by that time the child's habits are pretty well determined. It is not a problem of the schools, or of Religion Class, or Sunday School, or Mutual —it is a problem of the home.

Our greatest failure is in the home. Parents have not been qualified as parents. It seems to me that the sole purpose of education should be training for parenthood. We say we are training for citizenship. It is all right so far as it goes, but a good citizen may not be a good parent. He may hold important public offices and neglect his home, and you know and I know men in our communities who have done good public service, but who have been miserable failures as fathers. They have not been trained in the duties of fatherhood—they feel that they have bigger jobs—bigger problems. Have they? Have they? I do not think so. God gave us these children for a brief period of time, and we will be held responsible for our action toward them—whether they become efficient or inefficient depends upon us parents.

What is a socially efficient individual? One who can take care of his own affairs and have something left over for the welfare of the community. His own affairs include his home life—his family. The prime purpose of education is qualification for parenthood, and I believe our schools have failed and are still failing to stress preparation for parenthood. We have no parenthood class in schools, so far as I know. The young people would not want to go to them—boys and girls hesitate about admitting that they may some day be parents. But there should be work along the lines of mental hygiene, etc., which will qualify them for parenthood. I think we ought to stand for better training in our universities and colleges for parenthood. The schools will institute these courses just as soon as we want them. They are your schools, and if they are not offering courses wanted, it is because you do not ask for them. They will put in what you ask for if you ask for it unitedly.

We should have a trained psychiatrist at the University. Many students are weeded out because of their inability to adjust

satisfactorily—not because they have not sufficient gray matter. If we had a trained psychiatrist, I think a good many of these people could be kept at the University. We have such men in eastern colleges, who try to find out the reason why boys and girls cannot properly adjust to the University, and it isn't usually from lack of brain power. Your organization should use its influence to bring this situation about in order that your children may be better trained for parenthood than you were. We ought to have a trained psychiatrist in connection with our state schools. We ought to have more mental hygiene taught in our district schools. Some of our students at the University who are studying mental hygiene subjects do not know why—they register because they need the credit. I do not care how much book learning they get out of the course. It isn't book learning that qualifies people—it is viewpoint. What is your attitude toward life and life's problems?

Buildings do not make a school or a university—it is men who are inspiring, it is men who have ideals, men who are character-builders. If a person is a character-builder and is in close contact with students, in heaven's name, do not take him out of that place and make him superintendent or something where he cannot get into contact with children. There is no greater work in the world than coming into contact with children—no more ennobling work. We pay our teachers a higher salary for supervising and we take the efficien teacher away from her work and make a supervisor of her, where she does not come in contact with the children any more. If you have in your schools someone who is building characters, keep him where boys and girls come in close contact with them and learn how to live efficiently, and do not promote him.

The whole aim of education and the whole aim of mental hygiene is the same—health and ability to satisfactorily adjust, and that is all there is in living. We have to train to earn a living and while we are learning to earn a living, we should learn to live. There are two adjustments we have to make—we ought to make three. We have to adjust to society, to our potential mate, and we should adjust to affinity—to God.

We grow by contacts, we cannot grow in any other way. The child's life depends upon the contacts in the home and in the early environmental situation. He does not grow because of school work—he spends a few hours in school but the rest of the time, elsewhere. Elsewhere may not mean school. What are his environmental situations when he is elsewhere? You have learned something of the Intelligent Quotient. We frequently speak of the Development Quotient, too. How well is the child developing according to his age, physically and mentally? We have the Accomplishment Quotient, which is being developed now,

which will mean as much as the I. Q. or the Development Quotient. How much has he accomplished as compared with his ability? Has he accomplished as much as he should have accomplished along this particular line? A great deal of time is being spent in these scientific investigations. Man is scientifically studying himself today, which is a recent thing; and the greatest engineering feat of all the ages is the study of man. No other engineering feat is so complicated as that of learning why man adjusts and fails to adjust satisfactorily.

We ought to think more. We are slaves so long as we are ruled by instinct and emotion. We are free men only when we control emotions by intellect. We are studying this problem as it has never been studied before. It is the biggest problem which humanity ever had or ever can have—this problem of trying to understand man in relation to his fellowmen and in relation to God.

I should like, in passing, to name a few social needs for our state. We need a central board which will have general supervision over all of our state institutions, where human beings are housed, such as the mental hospital, state penitentiary, etc. We need an institution for our feeble-minded, where such children may be trained to some degree of efficiency. This is a big problem and we are not handling it. We need to train psychiatric social workers. We have some trained social workers, but not enough who have the psychiatric viewpoint. The Relief Society could not do better than to train such workers. We should stand for a change in the state school curriculum whereby mental hygiene will be introduced in the high schools at least, where the boys and girls can at least get the idea that there is such a problem and that it is their problem to solve. We should get young mothers interested in mental health.

You are engaged in a great cause and it deserves your very best efforts—your very best thought. Learn to solve life's problems today and do it now. We do not always do it now, and our opportunity is now. Make this a real, live, earnest effort on your part, and you will be more than gratified with the results you will obtain.

THEOLOGY

Dr. George H. Brimhall

I am to talk to you today on the theme of theology. I have a little map here of preceedure, under the head of aims, appliances and activities. What are the aims of these theological lessons given by this association or society? I take it that the lesson given from the highest point of vision has two objects—major objects. One of these objects or aims is the giving of information, and the other is the stimulating of inquiry. If a lecture or a

lesson does not go over and reach these two objects, I think it has failed. If a man speaks and does not do any more than inform people, he is a teller, and not a teacher. But if he arouses an interest in further inquiry he is a teacher. So the second great aim is the stimulating of the spirit of inquiry.

We have about four ways of growing in intelligence. The child begins with his lips—he is an investigator: the second way of learning is by imitation—through example. The child learns to walk, not by being told to walk: he learns to talk, not by instruction, but by imitation entirely. Experiments have been performed with children who have been put away on islands and they learned to imitate the birds and the winds, but they did not learn to talk. So then the second avenue of intellectual growth is through imitation. Then we come to the third, which is the avenue of instruction—they are told either by mouth or by printed word. Then we come to the final method of intellectual growth, and development, which is through thinking.

I asked a class yesterday (to illustrate between being taught and thinking) which was first in the Church, the restoration of the Priesthood or the organization of the Church. There was a boy there who raised his hand instantly, and answered that the restoration of the Priesthood was first. I asked how he knew. He said, "I know because our history says the Priesthood was restored in 1829 and the Church was organized in 1830." That was instruction he had received. But there was a girl in the class who raised her hand and said, "He is right. I know because they had to have authority before they could organize the Church." She did not remember the dates, but she knew the answer through her thinking. That is an illustration of getting information through thinking. I asked a class what the Lord made of Joseph Smith before he made a seer of him. Well, several hands were up. A group of girls had their hands up and one of them replied that he made a good, obedient boy of him first. Another answer was that he made a student of him, before he made a seer of him. I asked for proof and they gave it to me. There was no question about that. Joseph Smith's teaching began with James when Joseph Smith read his words in the Bible, and so it went on, and the theological scholar preceded the seer. Scholarship, based on study preceded revelation. I am emphasizing this point because I would like to have you feel the importance of study.

It has been the aim of these lessons, so far as I know, to instruct, give information, and stimulate inquiry—and the stimulation of inquiry is not of secondary importance.

The great big aim of all the Church education is the making of Latter-day Saints. What is it to be a Latter-day Saint? It is to have all the information concerning our Father in heaven and his work—to have as broad and as wide a knowledge of the word

of God as our circumstances will permit. At this stage of the game it means to have a clear, instructive knowledge of the workings of God and the ability to think about those things. The great problem—the biggest question we have in the Church school system right now is, can we have thinking believers? I will give you an illustration. A boy discovered to his chagrin—he was heart-broken to discover who Santa Claus was. So he said, "That is the end of Santa Claus. I am going to investigate this Jesus story." Children are inquisitive and investigative. They demand the right to think. A boy comes up and says, "We have been reading about the time when this earth is going to become as a sea of glass. I hope I won't be here—I don't want to live on such a slippery thing. Where are your forests, your fish ponds, your hunting grounds, your parks, where is all the beauty of the world?" The teacher says, "What is the difference between a piece of glass and a cloud, John?" He answers, "You can see through the piece of glass and you can't see through the cloud." "Now, John, suppose we learn all there is in the earth. Did you ever see an X-ray picture?" He tells him about the X-ray and the boy reads about the discoveries that have been made, that it is possible to see through foot after foot of solid wall. "When we discover all there is in the earth, John, what will the earth be to us?" The teacher can slip in a little thought and suggest how marvelous it was that that man away off on the Isle of Patmos could tell of the future condition of the earth, since he knew nothing about the X-ray, nothing about the engineering of today, and could forecast this condition and foresee the earth becoming as a sea of glass.

So we endeavor in these theology lessons to give you information and to stimulate inquiry, and to arouse in you and the students in your ward classes, the spirit of the student. It is pleasing to God to have people study. You read the Doctrine and Covenants and you will find as you go along that almost all of the important revelations have been preceded by an inquiry in the mind of the Prophet Joseph Smith, by Oliver Cowdery, Sidney Rigdon, and others. They went to the Lord with an attitude of inquiry.

We come next to the question of appliances. There are things you need for this theological work. You need a Bible. You need a Book of Mormon. You need a Doctrine and Covenants. You need a Pearl of Great Price. These are the four great fundamentals. But you will need something else. What kind of a Bible does a student need? A student needs a concordance Bible—a Bible with a concordance in it. I am amazed beyond expression at the reluctance with which people will spend a little money for a book. You will find people with the newest sweeper and the most up-to-date appliances, with a 50c Bible in

their homes. We need a Doctrine and Covenants with a concordance in it, and a Book of Mormon with a concordance in it. There should be within the reach of every ward association the concordance of the Book of Mormon. See how it saves time. We put out a question. I have answered a letter or two about it. The question was, Who was the one woman in the Bible that was called great? Some of you wrote about it but I suppose the most of you found it. There is that word, "great." Go to the concordance. It will point you to every place in the Bible where the word "great" is, and that word will point you to the woman that was called great, and you can turn immediately to chapter and verse. Who was she? We did not ask what her name was, but who was she? She was the woman who fed Elijah. That question was put out more to stimulate an interest in getting the right appliances than for any other purpose. It had another purpose in guiding you to that beautiful story. In addition to the above appliances, you need also, access to a student's cyclopedia for your supplemental work. Away down in Arizona, I visited a home and I found there one of the teachers of the theology in the Relief Society, and she had her student's cyclopedia of the Bible, and from it she could get a wealth of information that was not given in the text. You need the Scriptures, as the *Magazine* has to economize its space to the extent that we cannot have long references therein.

The activities of your class: An important item is the assignment of a lesson. When a lesson is assigned that means two things. It means that the class leader expects something to be done with that assignment, and the person to whom the assignment is made has a right to expect that that assignment will not suffer neglect. Expect your assignments to be filled but never neglect an assignment. Make provisions for the person to whom the assignment is made so that it may be presented. In the order of activities, we have first the presentation of the matter, second, the questions, and third, the discussion. Do with your lessons as the *Magazine* is doing. Budget the time—they budget the space. Say to the speaker who presents the lesson, you can have so much time to present the matter and if you can get through with what is in the *Magazine*, all right, but you have only so much time. Then set aside time for the questions which are there, and also for the discussion. A discussion entered into right in the midst of the lesson or the answering of questions usually results in somebody being cut out and you have not only hurt your recitation but you have hurt somebody's feelings, and the next time an assignment is made the person feels that perhaps she won't be called on at all. So present the matter, within the allotted time, and then you can cut your discussion off at any time. It is to be hoped, if I understand it, in any course of study, that a teacher is at liberty

and expected to supplement the lesson and enrich it. At the end of each lesson there might be a question put, "How can I use this lesson in my home?" I do not remember ever having a lesson that could not be applied to and put over in the homes.

I appreciate your attention to this matter, and may the Lord bless you and help you to do what you are doing, and do it better and better and go right on and widen your field of information and tone up the spirit of inquiry among you.

LITERATURE

Miss Alice L. Reynolds, Member of General Board

One of the poets said, "I am part of all that I have met." Dr. Calderwood has said the same thing this afternoon in other words. We have been studying during the past years American literature. There are more people writing good poetry in America today than ever before in its hitsory. There are more people writing good poetry in the state of Utah today than ever before in its history. I recall a moment of real exaltation when I stood in Scotland, on the banks of the Doon, and thought of Burns' poem "Ye banks and braes of bonnie Doon." It brought to mind all the splendid scenery that we have in this state, and I looked forward to the time when somebody would interpret the beauties of our scenery even as Burns has interpreted the beauties of Scotch scenery. I think there is hope. If you will note the poetry that is being written in our state today, I believe that you will see that there are signs pointing to such a future. We sing in our national hymn, "We love thy rocks and rills, thy woods and templed hills," and this morning we opened our conference by singing "For the strength of the hills we bless thee." The hills are ever present to us in America, and particularly is that so in this section of the country. I am going to read you a poem, "Those Yonder Hills," a poem that has grown out of our environment:

THOSE YONDER HILLS

I have watched those wondrous hills
Against the rim of sky there to the east,
Through all the year.
I have seen the tender Spring
Lay verdant scarfs of vari-colored hues
Across their barren breasts,
And with her warm, sweet breath
Coax waxen lilies into bloom;
I have watched the Summer dusk
Fill the wide canyons with a misty zone of blue,
And touch with light, caressing fingers
The tall crags, as Summer sunset flung
Afar to every peak a roseate glow.
And later, when the Autumn came with quiet tread,

Scattering her store of rich and vivid wealth,
I've stood in worship at the shrine
Of those great hills,
Awed by the breathless beauty which I saw * * *
And when the jagged summits
Lifted high and haughty heads,
Shaking the mantle which the Winter placed
With patient care, to their still feet,
I have seen the grave, chill dawn
Arch halos of pearled platinum and yellow gold
Above their aged crests; and tint
With mauve and rose the scant, torn cloaks they wore.
I have turned to those tall hills for comfort,
Seen their lofty heights through tear-dimmed eyes,
Which made the horizon a strange, uneven line * * *
And, list'ning close, there, to my disquieted soul,
The voices of those great and glorious hills
Spoke softly of the peace they knew. * * *

O! mighty mountains of mine own dear land—
I love you so!

That is poetry. That poem was written by Gladys Ann Wagstaff, a Utah girl. I hope we shall have more such poems in the future.

I wish to congratulate Relief Society workers for the initiative they have shown in enriching their literary lessons. Writing for the letters of Emily Dickinson, having Ada Dwyer Russel address you on Amy Lowell, having the nurse of Eugene Field speak to you, visiting the grave of Joaquin Miller and reading the very large number of volumes of Mark Twain is all most commendable. On the seventeenth of March Professor Alfred Osmond read from his poem, *The Exiles*, to a group of Relief Society workers. The author was deeply gratified and the audience greatly pleased. That sort of thing will stimulate the writing of other poems that will cast a glamour over our past.

Today we are to listen to Mrs. Katherine B. Palm. She will present some material on Edgar Lee Masters. There are critics of the first order in America who say that Edgar Lee Masters is the greatest of our American poets. Mr. Masters visited Utah two years ago last month. When he returned home he wrote an article for *The Nation*, entitled "The American Background," in which article he said some complimentary things about Utah.

Mrs. Palm is one of the outstanding students of literature in our state. She and her husband were hosts to Mr. Masters on his late visit to Salt Lake City. In an article published in the *American Mercury* De Voto took a fling at Mr. Masters for what he had said about Utah in the Nation. De Voto held that "Mormon" propaganda was responsible for Mr. Masters' favorable impressions of Salt Lake and the "Mormon" people. We shall now learn Mrs. Palm's version of Mr. Masters' entertainers and

we shall have the pleasure of hearing her discuss Edgar Lee Masters, the poet.

EDGAR LEE MASTERS

By Katherine B. Palm

From the four corners of the earth great persons have come to visit Utah. Many have praised our scenery and our industry, our sculptors and our painters, our musical and our stage celebrities; for it is admitted that more natives have attained artistic renown in proportion to the state's population than has been remarked elsewhere.

Lightning did not strike any of these who came "for to see and for to admire." It was not until the famous author of *Spoon River Anthology,* Edgar Lee Masters, praised the culture of Salt Lake City residents that a bolt flashed out of the Middle West.

In his article, "The American Background," which appeared in the August 26 number of *The Nation,* 1925, Mr. Masters said:

> "When the 'Mormons' were trekking across the West in search of a haven beyond the jurisdiction of the United States, the war with Mexico had come on; and the 'Mormons' were pressed into service in that war, thereby winning FOR THE UNITED STATES, the very land to which the 'Mormons' were marching in order to get away from the government. When they arrived in Utah the American eagle, having preceded them, was perching on the peaks of the Wasatchs. BUT THEY STAYED AND BUILT SALT LAKE CITY, AND MADE THE VALLEY OF THE LAKE A VAST EXPANSE OF WHEAT AND GRASS, OF FRUIT AND FLOWERS. Coming out of New England—for there both Joseph Smith and Brigham Young were born—how was it that they built a theater at once, laid at once the cornerstone of the present temple, and began to cultivate music and dancing so that today the city is excelled by none in America for intelligence and love of art? For myself, if I were cribbed and confined in some village of Tennessee, I should go to Salt Lake City rather than to Sussex or Normandy."

It was this frank appreciation from the powerful pen of a great man which generated Bernard De Voto's shocking magazine article in which he not only maligned all the past and the present citizens fo the state who had had the good fortune to have been born in one-roomed log-cabins, but inferred also, that Mr. Masters had fallen into the hands of "Mormons"; had been entertained by them; and had formed his opinion of the culture in Salt Lake City from their hand-picked group.

All of which is very silly. I regret the time I must consume in telling you the truth of this matter when there is so much information about Masters' literary work which would be far more valuable to you. But a statement from Bernard De Voto, a native of Utah, and himself a descendant on the distaff side of Utah pioneers, such as was published, is misleading even to our friends.

I affirm that no Latter-day Saint entertained Mr. Masters. He came here under the auspices of the Extension Division of the University of Utah, one afternoon in March, 1925, and delivered a lecture in the Assembly Hall that same evening. Because he wished to see something of the city and its environs, he refused all invitations to speak at clubs or luncheons. Neither would he make any social engagements until he knew how much time he should need for sight-seeing. He wished to visit Bingham, Emigration Canyon, and if possible, Big Cottonwood Canyon. His knowledge of the Utah Pioneers and the subsequent events in the valley was more extensive than that of any other person I know except a professor of Western History. His knowledge was embarrassing to me, for in spite of my twenty odd years in Utah, I was not familiar enough with local history to answer Mr. Masters' intensive questioning.

Because of a very heavy snowfall, and Mr. Masters' limited time, it seemed as if the trip to Bingham might have to be abandoned. Only a very powerful automobile and a skilful driver could plow through a snow-hidden road to Highland Boy Mine at the head of Bingham Canyon and back again in one afternoon. And the only person who dared to drive sixty-five miles over a dangerous road was the sheriff. So it was the sheriff who drove Mr. Masters to Bingham and back, with a Roman Catholic and a Unitarian doing the double service of ballast and ballyhoo.

That Saturday evening Mr. Masters was our dinner guest; and I noticed that the tenderest spring lamb remained untouched on his plate. I suspected the Unitarian. I learned later that he had ordered liver and onions in a Bingham joint for the party. Like a good scout and an admirable guest, Mr. Masters had been a good trencherman there, and had no appetite left for my lamb.

When it had developed that Mr. Masters could spend the evening at our home, I hurried to the telephone and invited some University and some town friends in to meet him. Everyone I asked scrapped his engagements for the evening and begged to bring along, JUST ONE MORE. Some friend who knew MITCH MILLER, SPOON RIVER, and so on. So crowded were my living-rooms that the younger men sat on the floor while Mr. Masters, very generously, read to us. Like all really great men, he was very unaffected and kind. Everyone in the presence of the poet who could see into the graves in Spoon River had the courage to be himself, and Mr. Masters responded genially to the conversation of the group. There were women present who knew many of Mr. Masters' friends in England; there were also present some old neighbors from Springfield, Illinois. Mr. Masters was interested when I told him that about half the number of friends I had presented to him that evening were Latter-day Saints. But he did not care to know which judge, doctor, professor, engineer,

lawyer, business man social acquaintance, was 'Mormon,' Catholic, Presbyterian or Unitarian.

Sunday afternoon, in company with a young writer, I called at the Hotel Utah to take Mr. Masters to Emigration canyon. In the lobby I met a friend, Dr. Richard R. Lyman, who was going to his brother's funeral. We also chatted at the hotel with President and Mrs. Grant.

At the Pioneer Mounment, near Emigration Canyon, Mr. Masters seemed to withdraw from us; he walked about alone. My friend made me a sign for silence. We did not look at Mr. Masters for some time. To have done so, we felt, would have been like spying. Whether he was seeing that band of weary men in search of liberty to practice their religion or not, I do not know. Unless he voices his inner vision of that day in his great historical poem which he may publish under the name of "Atlantis," I shall never know. But if Edgar Lee Masters does write of that band of pioneers, he will do them justice. For he is a sifter of the hearts of men.

Sunday evening, Professor and Mrs. Frederick Reynolds gave a dinner for Mr. Masters at the University Club, at which were present: Governor and Mrs. Dern, President and Mrs. Thomas of the University of Utah and several other University men and women. On Monday, we visited the Capitol, Temple grounds, and lunched at the Alta Club with a mining engineer, his wife and a friend who knew English literary friends of Mr. Masters.

Now, if taking Mr. Masters to see the Utah Copper Company's Camp in Bingham canyon, if presenting him to a cross-section of Salt Lake City residents at an informal gathering, if showing him the Pioneer Monument, the Temple Grounds, and the Capitol constitute "Mormon" propaganda, then with these REAL FACTS, Mr. De Voto can concoct yet another magazine article, provided the editors are still so gullible.

But the very best refutation of De Voto's personal phobia is a poem by Edgar Lee Masters, published in 1924, in his *New Spoon River*. This was one year, you see, before the alleged seduction of the great poet in Salt Lake City. I shall quote a part of this poem Meredith Phyphe:

"Come now, you supercilious detractors of America
As a land of aridity, without stories and myths,
Without romance, without epic material:
Did not Brigham Young found as good a religion as Henry VIII?
And build a greater city?"

Possibly no other writer in America has had so much written about him this past year as Edgar Lee Masters. The most critical magazines, *The American Mercury*, and *The Century*, published last December long articles about him from the re-

spective pens of Benjamin De Casseres, and Carl Van Doran. The *New York Herald-Tribune,* also, in December, contained a long article by David Karstner in which he reviewed his acquaintance with Mr. Masters when he was the law partner of Clarence Darrow at the time of his publication of *Spoon River Anthology.*

This book, in 1920, had the circulation of eighty thousand copies, an unheard of success for poetry. It has been voted one of the ten greatest books in the last hundred years. Some facts about Spoon River will enable you to understand why Masters stands out so eminently in American Literature and why English critics rate him so highly as a great poet.

Spoon River Anthology is NOT in line of descent of any previous book, American or otherwise. It is not the story of the village, but it is the village used to make a universal picture. Through his law practice Masters grew to know types and came, through his social contacts, to compare characters. The plan of making a portrait of life everywhere in America, and through this to trace the streams of liberalism, and conservatism, democracy and aristocracy, and to show as many tragedies, or comedies of life as he had characters. Spoon River is his life since it came to him through what he had seen and lived."

In Benjamin De Casseres articles, in the December *Mercury,* Masters is discussed under the heading, "Five Portraits of Galvanized Iron." In this article the critic says:

"I do not know of any poetic fiction that gives me such an odor of reality, such a raw, rank taste of broken hearts and battered brains, such a sense of inexorable fatality. Masters does not describe, he creates, and his only ethic is the ethic of all great creators, pathos and irony, which are explicit in the picture he evokes like overtones between the lines.

"The formula of Masters is the formula of life itself. His creations rise from their graves as we rise out of the womb, tell their story, as we enact ours, and then return to their sleep, as we shall return to ours. * *

"*The Spoon River Anthology* is one of the most original pieces of imaginative literature that I know of. Implacable ironist and realist, Masters, Prospero of a Middle Western graveyard, struck with the wand of creation upon the lidded skeletons of the dead and made them tell, (as all things must out) their secrets to the world.

"Yoricks, Hamlets, and Ophelias, Hulots, Cousin Bettes and De Rastignacs, Quilps, Micawbers and Lady Deadlocks, Bovarys, Moreaus, and Saint Anthonys, Raskolnikoffs, Karamazoffs and Bazaroffs, Romeos, Don Quixotes and Long John Silvers, Lorna Doons, Becky Sharps, and Maud Mullers exist externally in flesh and blood wherever a thousand people live and weave and interweave their passions, dreams, loves and ambitions. They all live in Spoon River under the names that Masters has given them, and his great art consists in portraying their lives, their tragedies and comedies, and the vast inutility of it all, in the most condensed and vivid form conceivable.

"I know no man who has put so much into so little as Edgar Lee Masters has in *Spoon River Anthology.*"

I am so sorry I shall not have time to read you something from both *Spoon River* and *Doomsday Book,* or to tell you of his novels of pioneer life. His novels are of especial interest to us, for he knows so well how to use historical material. His latest novel, *Kit O'Brien,* is just off the press. The cover on this book relates that it is a marvelous story of the magic boyhood and has the charm of people who have passed on.

Kit O'Brien has two distinct qualities: literary and social. The prose in this book equals that of George Moore's; and since the idiom is purely American, it is a valuable record of our own speech.

To you women the problem of the boy who stole a piece of pie will be interesting. For your society has succored a goodly number of children from the jeopardy of courts. I know, since I have obtained your aid for myself. Had I not studied the social treatment of crime in Chicago University and visited the very institutions so graphically described in the story, I should not dare to introduce this sociological phase. I might have thought it exaggerated. This novel is the best study of our own responsibilities as citizens. You should not fail to read it for its wholesomeness as literature, its profoundity as sociology. Lest I frighten you with this sociological comment, I better add that you won't discover the sociology while you are reading the book because of the author's genius. It is THE STORY first, and last, and all the time that will hold you.

My favorite poems in *Spoon River* are: "Fiddler Jones," "Anne Rutledge," "The Hill," "Robert Fulton Tanner," "Editor Whedon," and "Archibald Higbie." De Voto's own experience in Harvard as he related it in his article, places him in Archibald Higbie's dilemma:

ARCHIBALD HIGBIE

I loathed you, Spoon River. I tried to rise above you,
I was ashamed of you. I despised you
As the place of my nativity.
And there in Rome, among the artists,
Speaking Italian, speaking French,
I seemed to myself at times to be free
Of very trace of my origin.
I seemed to be reaching the heights of art,
And to breathe the air that the masters breathed,
And to see the world with their eyes.
But still they'd pass my work and say:
"What are you driving at, my friend?
Sometimes the face looks like Apollo's,
At times it had a trace of Lincoln's."
There was no culture, you know, in Spoon River,
And I burned with shame and held my peace.
And what could I do, all covered over

And weighted down with western soil,
Except aspire, and pray for another
Birth in the world, with all of Spoon River
Rooted out of my soul?

In the *New Spoon River*: "Meredith Phyphe," "Howard Lamson," "Angela Sanger," "Conrad Herron" and "Gottfried Fruchter,"

"Silence," from *Doomsday Book* is now included in his volume of *Selected poems*, published 1925, as are selections from *Spoon River*, old and new, *Songs and Satires*, and his other various volumes of poetry. The 1926, *Selection of Best American Verse*, for that year, contains his marvelous poem, "Contentment," which, I believe, was first published in the *Mercury*.

Now if you are afraid of life, do not read Masters at all. He will not soothe you. But if you want to know what great poetry is, what irony and pathos can do for you, how you can develop your own soul, then read Masters again, and again, and yet again.

General Session

(Morning Meeting)

PRESIDENT CLARISSA S. WILLIAMS

I am sure we are very pleased indeed that our lives have been spared, that we are here to meet again to celebrate in a way the eighty-fifth anniversary of the organization of the Relief Society. There are gray-haired women here—many of them whose mothers perhaps were among the charter members of the Society, or at least who were members in Nauvoo, and young women whose grandmothers and great grandmothers have been identified with this great organization since the beginning of it. And I am sure we are just as delighted with the organization today as they were when, through the inspiration of the Prophet Joseph Smith, it was effected. We are endeavoring to carry on the sacred trust that was given to them at that time. I believe that probably we have enlarged on some of the things that the Prophet mentioned and on some of the subjects that the members themselves thought of, until, as day by day passes and as year by year passes, we are improving and advancing.

A portion of this morning's meeting will be given to the subject of Civic Pride. Mrs. Louise Y. Robison of the presidency of the Relief Society is the chairman of that committee on the General Board. You all know that in your stakes you are working with your civic authorities to make of your towns more beautiful places than they have ever been. In line with that, we have asked

some experts to come here this morning, and they have very graciously come in order that they might help you, probably, with a few hints in regard to that work.

COUNSELOR LOUISE Y. ROBISON

From all over the Church we have had the most splendid reports of the civic pride work that the women have begun in their stakes. Even before we started this as a teachers' topic, there were a few fine pioneers in the stakes who had already done a marvelous work. We are gratified that these are continuing in their work, and we welcome the stakes who are beginning to take up the work. It is not anything unusual. Your women have succeeded in this because in almost every department of civic and social uplift, women's organizations have been mainly responsible for that uplift. In the establishment of juvenile courts, in the white-slave traffic, in the laws for betterment of women in industry, in more sanitary workshops, in the establishment of homes for children—all of these have been brought about largely by the influence of organized women, so we are expecting that this new branch (if it is a new branch) will succeed.

The standards of any home are largely the standards of the women of that home. You will find an example of this out in barren places, out on the desert where there is no water to make shrubs and trees grow—you will find a woman of high standards in this desert place who cheers the passerby with fresh curtains and a well-swept yard. The women are not only the standard-bearers of the home but of the community. The Relief Society women have studied home sanitation and beautification and the majority of the homes of the Latter-day Saints are beautiful. The greatest menace of all is the person of low ideals. Six or eight homes in any community may be kept scrupulous, but if the seventh home is not kept sanitary, if there are breeding places for flies on the premises, if there are unsanitary conditions, if there is carelessness about quarantine regulations, you can see this home is a menace to all of the people, and the whole group cannot be any more beautiful or any safer than the home surrounded by these conditions. There is a line or two in Kipling's jungle verses which says, "The strength of the wolf is the pack, but the strength of the pack is the wolf." Thomas Nixon Carver in commenting on this says, it is a desirable wolf who will subdue his personal development for the good of the group. We feel in our communities it is the good citizen who works for the group as well as for the individual.

In uncivilized countries—even in our own Bible histories we have instances of people who were a menace to the community and who were cast out of the community—the leper, the mentally ill, or the criminal, were cast out; but in this day we are trying to

elevate the individual to the standards of the group. Among the instructions given to the Relief Society at the organization by the Prophet Joseph Smith, were these, that we were to assist in correcting the morals and strengthening the virtues of the community. There is no way that we can assist in correcting the morals and strengthening the virtues better than in removing the causes that produce delinquency. So there are three things that Relief Society people are called upon to see about—the beautification of the home, the sanitation or health of the community, and these two form the third one, improving the standards of the community. In a survey made not long ago in New York, the captains of the police force were called in and asked in what district of the great city of New York there was the most trouble with boys, and invariably it was in the places where these poor children had dirt and disorder and squalor. Such conditions not only cause discomfort but they breed evil thoughts, and so when we assist in cleaning up all such conditions we are improving the morals.

There is no great hardship being put upon the Relief Society by this work because in the organization it can so easily be cared for. Also in the survey in New York it was found that if children were organized, if they had recognition for their work and knew that the work they did would bring honor to their organized group, they were willing and eager to help. If they received honor for picking up rubbish and cleaning up yards, that was just as much of a stimulant to them as receiving rewards in the other ways. The trouble we have had in our organizations is that we have asked this as a form of labor of our children, instead of as a means of reward or merit. In our organizations, with our Relief Society members visiting every home in the Church, a great deal can be done by encouraging the women to plant and exchange slips, and by making a community affair of this work, and organizing the people on a street or in a given district to further the work. The boys and girls may be organized and have their own lieutenants and captains, and report conditions regularly of their certain district. If it could be competitive so that the boys and girls on the one side of the street or in one section could compete with the others, and know that their work was being recognized, it would be a very helpful thing. If boys and girls were called and organized or allowed to organize for the work themselves, or if the Primary children or the Religion Class children, under the supervision and direction of some of our fine, well-trained Mutual boys and girls could be interested, the work could be carried on without a great deal of effort. If the boys and girls work and help to beautify the ward, let them and their work be recognized before the assemblage of the Saints. That it would have a moral effect it seems to me is shown by the record of the Boy Scouts. In one eastern city where there are over fifty thousand Boy Scouts, over

a period of sixteen years only five boys out of the fifty thousand have come under the effects of the law. I was in a town in southern Idaho a few years ago where the mayor of the town had had pride enough to have one side of the street paved, but it was in the fall of the year and we could not walk on that pavement because the weeds were so high on either side they would snag our dresses. I believe that if boys would be properly organized and made to feel that there was honor in it and credit for them, that they could very easily and with great pleasure have removed those weeds.

Children must work in groups, and the thought that we want to give is that boys and girls would find just as much pleasure in taking care of a flower or a vegetable garden or removing weeds as they would have in breaking windows and branches off the trees. One is constructive organization and the other is destructive gang work. If the mothers of the community, if the Relief Society women, lead the boys into constructive work groups, it will do away largely with our destructive gangs.

There is a little book published and if you have not read it, I wish you would read it. It is called the *Land of the Blue Flower*. It is a story you can tell to your children. It was the law in this mythical land, and the king proclaimed it, that every man, woman and child should plant the seed of the blue flower. They could not cultivate a blue flower with dirt and rocks and so the people cleaned up their yards so the blue flower would have a better chance, and the whole land was made beautiful. They would talk about their blue flowers and inquire about how they were succeeding instead of idly gossiping. Every man, woman and child, even to the new-born baby (whose mother was instructed to hold its hand and plant its flower and talk to it about the flower) were required to plant the blue flower. Now, if every man and every woman and every child to the new-born babe in all of our communities would plant one flower, you see we would have beautification of homes, we would have sanitary conditions through removing all the unclean things that would detract from this, and in doing that we would improve the morals. We will save the lives of many children and grown people by having the breeding places of flies removed, and in that way we will be carrying out the instructions of the Prophet Joseph Smith that we assist in correcting the morals and strengthening the virtues of the community.

SANITATION IN OUR COMMUNITIES

Mr. L. H. Male, Sanitary Engineer, Utah State Board of Health

The Clean-Up, Paint-Up and Plant-Up Campaign offers a wonderful opportunity to improve the sanitation of every com-

munity, for it affords not only an excellent opportunity for arousing interest in community cleanliness, but builds up a wholesome community spirit. Almost every community is lacking in sanitation, upon careful examination, and this fact is being realized more and more in every community in Utah. The campaign should not be confined to the cities alone, but should include the communities in the rural sections.

It is difficult to imagine anything that is more depressing mentally, physically and spiritually than unpainted, unattractive homes. The unpainted dwelling is always an eye-sore. The unkempt yard or street has a deadening effect on even the spiritual life of a family or a community. The child who is taught to see and to have beautiful things has a nobler life before him than the child who lives amid dirty and untidy surroundings. A dirty town is a backyard town. Its influence is demoralizing upon business and upon physical and mental activities. It is well nigh impossible to create prosperity in a dirty community, just as it is well nigh impossible to develop a higher or aesthetic side of life amid dirty surroundings.

One reason why good roads and clean streets are of such vast financial benefit is that they stimulate cleanliness of homes, cleanliness of yards. It costs more to be dirty than to keep clean. Consider the toll of disease, fire and depreciation through filth, disorder and neglect. Paint a neglected back yard or vacant lot with the green of grass or shrubbery, or publicly commit it to any other useful purpose and it will not revert to its former disorderliness. Otherwise it inevitably and speedily will do so. Therein lies the reason why the clean-up week spasm has been and is being so generally superseded by these real campaigns in which each community is organized into the well-ordered conduct of a program embracing all the various phases of continued effort that makes a city not only clean but beautiful, and not only makes it clean and beautiful but keeps it so.

The era of Clean-Up Day is past, the idea of Clean-Up Week is passing, and the spirit of Clean-Up and Keep-Clean throughout the year is here. Civic pride and pride in the home demands clean, sanitary surroundings and a progressive plan for improvement and beautification of the home and community. There are two objectives of the campaign. First, to improve sanitary conditions with a view of promoting the public health; and, second, beautification of our homes and communities with an aim of making our surroundings more attractive and comfortable. Such a campaign should invite and justify the whole-hearted support of the citizenry.

Our cities and towns are growing so far as population and wealth are concerned, but these should not be the only things that concern a city. Should it not grow in beauty, in the things

that make life more worth living; in facilities for recreation, in social activities, in those things which uplift the spirit; and, especially, should it not grow in the promotion of health and the reduction of the death rate? The spirit of America is not alone for bigger things and more things, but it is especially for better things. That really is the "great unrest." The people want better things. They are not satisfied merely to see the city grow large in population and business. They want it to grow also in those things which make life more pleasant and more free from sickness and from distress caused by loss through disease and epidemic. Everywhere there is this demand for these better living conditions. Many do not realize that they can produce these conditions for themselves if they will only work together to get them. Any city or community can be healthful and beautiful and a desirable place to live in, if its citizens will pull together to make it so. What is needed is cooperation and unity of effort on the part of all, in the following of some particular and practical plan.

This plan already exists in many Utah towns. It has been worked with great success in many American cities. It can be worked successfully in every Utah community. The plan which literally transforms cities is the Clean-Up, Paint-Up and Plant-Up Campaign, which is state-wide in its scope and which this year is doing its work in thousands of cities and communities throughout the nation. It cleans the streets and alleys, cleans the back yards and basements, cuts the weeds and carts away the cans and refuse from homes and vacant lots, clears away the refuse heaps and manure piles, where the deadly house fly breeds, and the pools where the mosquitoes propagate, plants lawns and shade trees, enforces the milk and food laws, and paints up everything in nature's coloring with grass, shrubbery, flowers and trees. Flies breed in refuse. When refuse is destroyed the fly finds no happy home in which to establish a family. Likewise the mosquito breeds in every little bit of stagnant water he can find. Where there is none the mosquito crop is cut short. Tin cans and any other sort of rain receptacle in a back yard or a vacant lot make the ideal mosquito breeding places. The Clean-Up-Paint-Up Campaign removes the refuse from the back yards, cellars, alleys and vacant lots, reduces tremendously the number and activity of these disease-spreading agents. Not "swat the fly" but "remove the refuse" is the right slogan for fly extermination. This campaign creates more sanitary and healthful conditions, reduces sickness and loss of employment, adds to the joy of life because of more beautiful surroundings, increases the value of property, reduces fire losses and insurance premiums, creates new pride in the city, and a new civic spirit which will lead to further civic enterprises.

This great idea would never have proved its power but for

the women and their love of cleanliness and beauty, their public spirit and their practical energy. They appreciate the City Beautiful, for clean streets bordered by shade trees, well-kept yards with lawns and flowers appeal to them. This innate love of cleanliness and orderliness has made women the most aggresive organizers and workers. Women's clubs have supplied some of the most zealous and successful managers of campaign details. In many cities where this campaign is an established institution conducted regularly from year to year, its steady, continuous inspiration comes from the women. They hold the initiative and keep the men's organizations and the city authorities starting new features of the work. For that reason this campaign with its means for arousing community cooperation finds in them its most earnest promoters.

Women give considerable time to local civic matters and in making living conditions better in their home cities. They have sturdy organizations through which to work, and a wide comprehension of their duty to the public welfare. All these have added tremendous stimulus to the women's participation in this great campaign, and it is not the civic pride or the love of the beautiful alone which impels them in this. Even more than the men, they appreciate its sanitary and health features. It is they who have to guard the health of the little ones at home. For this reason they are more alert to the menace of the fly and the refuse heap. The protective instinct in women prompt them to take a leading part in making their community healthful as well as attractive.

Health is not the only reason for the campaign. The clean city is the beautiful city, the attractive city, and therefore the prosperous city. Just as it is necessary for an individual to keep himself clean (and his clothing looking well) if he wants to be well received and do business, so it is necessary for a city to present a clean and attractive appearance. The great idea is to get the people to go into this campaign through a spiritually awakened loyalty to their town, as much as for the benefits in health and living conditions.

"Goodbye, dirt! Goodbye, rubbish!" should be the topical song to be heard in every Utah town and community. And, to speed the parting guest, every Utah householder will have on hand the most powerful weapon—next to Mrs. Jigg's rolling pin—the Great American Broom. Soon, by the alley route, many of the unwelcome visitors will be on their way. No city or community can be considered sanitary if any part of it is in an unhealthful condition. Health, your health and your family's health, and your neighbor's and his family's health is at stake. So Clean-Up, Paint-Up and Plant-Up Utah.

We did wonderful things as a nation at the time of the late war. Probably our nation has more vigor and initiative and creative power among its people than ever before, once we look

upward. Now let's turn this great force into making living conditions better, in making life pleasant and more free from sickness and sorrow. If we put into this effort but half the zeal and determination that we devoted to making the world a "fit place to live in" we shall soon have the most beautiful, healthful communities in the world. We ought to have them, we have the intelligence, the appreciation of good things. All we need is the cooperative spirit, the ability to work together democratically for the common good. With this spirit the Clean-Up, Paint-Up and Plant-Up campaign can be made a wonderful success, the communities can be made more beautiful and prosperous, the amount of sickness and death can be appreciably reduced, and everyone can be happier in the fuller enjoyment of his life, his work and his play.

There would seem to have been, and rightly so, a somewhat strong prejudice against flies as remotely as the time of the fourth plague of Moses when there came a grevious swarm of flies into the home of Pharaoh, and into his servants' houses, and into all the land of Egypt. The land was corrupted by reason of the swarm of flies. From time to time since this date, various authorities have connected swarms of flies with epidemics of various kinds, or with unhealthy conditions. Until recently very little trouble was taken to procure definite evidence in regard to their relationship to disease. Today, information dealing with the disease-carrying possibilities of the house fly has been published, and interest in the subject has spread to all parts of the world, so that within a few years information relating to the connection between house flies and the spread of various infectious diseases will be known.

Up to the present time the following facts have been definitely ascertained: the larvae of many species of flies breed in human and animal excreta, or decaying animal and vegetable matter, and the adults frequent these substances and often feed upon them. Flies are therefore an indication of the presence of such unsanitary substances in the neighborhood of the houses in which they occur. They carry both in and on their bodies the putrefactive and fecal bacteria acquired from the substances on which they feed and also carry many of the disease-producing species.

It is scarcely necessary to point out that flies can only act as carriers of disease germs after they have come in contact with suitably infected materials. Typhoid fever, infantile diarrhea, and many other diseases, are spread by these house pests. Typhoid fever is probably the best known of these diseases. About 14,000 people die from it every year in the United States and ten times that number suffer from it but recover. It is carried by bacteria contained only in human filth and a case of typhoid fever is a

certain indication that such filth or contaminated material has been swallowed.

The importance of the fly as a carrier of disease is great. Examinations of flies have shown them to carry many kinds of pathogenic bacteria, most of which are transported on the hairs which cover the feet, legs, and body of the fly. Disease is spread largely by flies feeding or walking, when smeared with filth, on food or on dishes that later are used for holding food. It is probable that the fly, along with the open-back privy it frequents, is responsible for much of the typhoid and dysentery in our towns and cities. Probably the persons taken ill are but a fraction of those who partake of contamination through the medium of the fly, but who escape through natural resistance or for other reasons. In Utah, the typhoid death rate has been reduced from approximately fifty per hundred thousand to between four or five per hundred thousand, by increased sanitation, improvement of water supplies, and the proper disposal of bodily wastes.

We have long realized the need for proper sewerage disposal in the rural sections, and in unsewered sections of cities. The filth-borne diseases, recognized as among the important health problems of the day, thrive with unsanitary conditions and practically disappear with the proper disposal of body wastes. Sewage disposal may be reckoned as much a health necessity as a convenience, and the term should be broadened to include the disposal of human wastes in the rural sections, as well as in the cities. The difficulty of fighting these filth-borne diseases is found in the condition of country life and the absence in most rural localities of any authority to watch over the health of the community, the scarcity of money for health work, the lack of interest in sanitation and the difficulty of convincing the average individual of the value of health work.

The solution of the problem of these diseases is the sanitary disposal of our bodily wastes. It must be brought home to everyone that the cost of preventing disease is less than the cost of sickness, and that such prevention can be accomplished in regard to filth-borne diseases only by the proper means of waste disposal.

What can be done in the reduction of disease by the construction of adequate sewer substitutes, and by educating and interesting the people in sanitation has been demonstrated many times. As far back as 1909, Richmond, Virginia, installed a sanitary type of privy at every home not reached by sewers. In 1908 there were 57 deaths from typhoid fever, in 1909 there were 28 deaths, and practically every year since there has been a reduction. Any method of disposal, if it is to be effective in the reduction or elimination of disease, must prevent: a. the access of flies to the excreta, b. the access of animals to the excreta, c. the scattering of the waste over the surface of the ground causing soil pollution,

d. ground water pollution, or the contamination of springs, irrigation ditches, etc. The sanitary and health protective values will depend almost entirely upon compliance with above conditions.

Cooperation in warfare on rats in the campaign is particularly important and cannot be too strongly urged. A pair of rats breeding uninterruptedly and without deaths would at the end of three years (eighteen generations) be increased to 359,700,000 individuals. It destroys by polluting ten times as much as it actually eats. It causes disastrous conflagrations. It damages foundations, floors, doors, and furnishings of buildings.

BEAUTIFICATION OF COMMUNITIES

Mr. Emil Hansen, of Utah Agricultural College

Through the Agricultural College, extension division, we have a landscape department. If I understand correctly, the Agricultural College of Utah was the first institution to have a specialist in the field and I am here to tell you this, that Utah is in the lead so far as beautiful homes and beautiful communities are concerned. Utah is also known to have the best organizations in improvement work that there are in all the United States. I know what I am talking about because I visited headquarters in Washington, D. C., last summer and I have their report for it. We have sixty-four communities in eighteen counties in which we have charge of beautification, where planting is being done. When I met with people in Washington, there were some there from Kentucky and South Carolina and they asked me to say something about Utah. They wanted to know immediately how it was that Smithfield could make such a wonderful transformation in so short a time. I did not know there was anyone in Kentucky who knew there was a Smithfield in Utah at all. They asked how we could do it, especially since there is only one landscape specialist with our state college, while in some states they have three, and they had twelve demonstrations and we had one hundred ten. I told them the credit was not due to myself at all. I told them the reason is that in Utah I have a chance to work through an organization—the "Mormon" Church, that every meetinghouse throughout the state is open for me to bring my message.

No matter where we travel in this world, no matter what state we are judging, the people of the community are judged by the outside appearances. You are judging the culture and refinement of the people in every part of the country that you travel through. When you travel through this beautiful state from one end to the other, you are judging, and you will say that there are people of culture and refinement in this community or in that; or you will say there is a lack in another place, where everything

is neglected, and tin cans, etc., are not taken care of. Where a community is planted—where the homes have lawns and shurbs and flowers, you can see that they are people who are enjoying life. You judge every community by appearances, just as you judge the individual by outside appearances.

A home is an expresison of the culture and refinement of the people who live therein. We are aiming to put a soul into the home wher we plant it with flowers, shrubs and trees. Putting a soul into the home may be a strong way of putting it, but there is a soul to the home and there seems to be many, many homes without a soul. No matter what we have in this world so far as money is concerned (money is a cold substitute for love and comfort), no matter where we travel, our thoughts are constantly going to that one particular spot on this globe called home. No matter where your boy or husband is, his thought is of that place called home and it is the center of the universe to him. We are trying to beautify the homes which will help to create and build character in the young generation. We are trying to teach discrimination between the real and the unreal—between real art and jazz, which is taking the country all over at this time. I am out all the time doing this landscape work and I find some places where the work is easily accepted, and there are other places where it is very hard to get the people interested. I claim that the reason for this difference is the environment in which the people have grown up. In some places they have real art exhibited in the court houses, in the high schools and so on, and I can assure you that in these places you can find an open mind—children there are quicker to notice anything that is beautiful; that is stimulating. They are open for the suggestions we have, and many, many hundreds of trees and thousands of shrubs are being planted at this particular time.

As I said before, we are trying to learn to discriminate between the real and the unreal. I would like to call your attention to the fact that any time you see flowers like these you have here, it is an inspiration. If they had been a bunch of paper flowers, would it have been the same thing? Yet some of us are having paper flowers in our houses and are trying to deceive ourselves into thinking we have something that we have not. You would never take paper roses to the hospital to a sick friend. I feel the same with regard to wax fruit or anything else that is not real. Let us try to get the real things. Three real poppies in a small glass are beautiful, but a whole lot of paper poppies don't mean anything. Just a touch of the real thing counts. There isn't anything you could do for a sick friend better than to bring a few real flowers -a token of love and friendship from you. I have been sick two or three times and nobody ever gave me flowers. I suppose it was because we had greenhouses and

flowers of our own. But I can tell you if the neighbor's children had gone out and picked some daisies on the wayside and said, "These are for you," it would have been a great thing. I happened to say that one time in a meeting and my wife was there, and for the first time in my life I got a box of roses for my birthday.

The work that is being done in the state for beautification under our direction is done through cooperation. We have real cooperation. That is exactly why people look to Utah because we have cooperation that we cannot find anywhere else in America. Due to the plans of the "Mormon" Church, the people in the farming districts settled in groups. In the east, the farms are very far apart and they can't organize as we can here where farms are in communities. Such organization in settlements has helped us wonderfully. Take Smithfield for an example: we were going to clean up the cemetery and level the ground and put in lawn, etc. The mayor declared a holiday, the bishops called out people for volunteer work. We had over five hundred men and one hundred twenty-one teams out that day. That is cooperation, isn't it? I know of no place except in the west where that can be done. A man from the east came up and asked what was going on, and I said it was a demonstration. He said he would give anything to have a moving picture of that shown in America. We have fourteen pictures of Utah work shown now in every extension service on beautification in America. The first year we hauled 4,600 loads of soil in one month, free of charge, in Smithfield. You may have noticed in the papers now that they are declaring a holiday in Hyrum to grade the ground ready for planting.

It is the women who get the work put over. It is the women who push the thing and make it possible. In Wellsville, there was talk of improvement from time to time but nothing was done until the women arranged a bazaar where they sold whatever women make to sell and raised a nice sum of money which they presented to the mayor and said, "Now make our city square right." And it was done. Wellsville is in much better condition today than it has even been before. The expense of improving is very small compared with the increase of value of the property after this is done. You know you can plant trees for 50c or $1.00 that you would not take $1000 for in five or ten years from now.

Some time ago I saw in a community a little house without a soul in it, not painted, not a tree or shrub, but there were two Lombardy poplars standing about one hundred feet from the property and the family went there to get some shade. It had not occurred to them that they could plant trees near the house.

We talk about painting and repairing fences and other

property. There are many things that we do not know about our own business that the other fellow knows. Go over your property and see if the fence is broken, and when you go home at night, notice if the garage door is hanging on two hinges or one, or if the gate is straight. We see these things when they are first broken but finally we don't notice them any more; but the other fellow does—it is the first thing he sees and the last impression the stranger remembers. Let us repair and paint, and if things aren't worth painting, whitewash them. In Europe you will find whitewashed buildings all over and they look beautiful. If you will send to the college for a weather-proof whitewash formula, it will be sent to you. Those who wish to have a bulletin called "Arrangement and Planning of Home Grounds" are welcome to it, free of charge, by writing to the Utah Agricultural College, Experiment Station, Logan, Utah.

In our work for the extension division, we are aiming to take the public places first, and the Church leaders are backing this movement. One-half the expenses are being paid by the Church for any improvements made on Church grounds. Twenty years ago when I came here from Denmark, I noticed the Church houses in the country—standing just like tombstones—there was not a tree or shrub around them. Now it is different. Practically all the Church houses in the counties are being beautified. I went to the president of the college about twelve or thirteen years ago and asked him if there wasn't something that could be done to beautify the churches in our state. He said, "If you know any way, go to it. We will pay the expenses." That was the beginning of this work—today there is so much work we can hardly handle it, but if there ever comes a call from a church I never refuse it. The churches and the schools are most important and we are very much interested in seeing all the churches and schools in the country beautified. It is important, as we see it, because it is to create and stimulate a sense of beauty and refinement in the young people and helps build character in them. Sometimes you hear someone say, "I can't build character by beautifying the home or the community," but you can. It has been proved that those who are brought up under such favorable conditions are different from those who do not have these advantages. You should go down to the slaughterhouse districts in Chicago—there isn't the same character there. They can't build the same character as we can where there is beauty all around. By developing community pride which has been spoken of by others here today, you make better homes, you keep your boys and girls at home, and you create respect for the property of others.

I should like to tell you something about planting your yards. Most people are planting flowers in front of the houses. The

flowers should not be in front, they should be in the garden in the rear, or at the side. The lawn should come right up to the house, also right to the path leading into the rear. There should not be flowers along this path. The path should be laid in the lawn and not on the side of the lawn. The lawn should be on both sides and the flowers should be in the flower garden. Do not use flower beds in your lawn or use automobile tires or anything like that around the flower beds. There should be a clean-cut lawn with flower garden at the side or rear of the house. I would like to see flower boxes, however, on the porches of every home. Shrubs should be wherever the house forms a corner or by the steps, but not all over the lawn. Everything you see from the street is public property so far as looks are concerned, and the rear of the house is your private property. Plant shrubs in the rear in groups to hide the view into the back yard—that is private, the rest is public property.

I should like to read a few words from a book:

"We are beginning a new era and we have a supreme privilege in helping to bring about that era. I cannot think of any better action in order to bring a closer cooperation of the gods with our work than proclaiming the great gospel of beauty, by seeing that our cities are made beautiful, that the streets and dwellings are made beautiful. For wherever the sense of beauty permeates the people, the gods draw near. Beauty in our parks and open places, beauty in our streets—that means brotherliness and gentleness. If only we could influence our people, preach to them everywhere, that there is a great happiness in life by cherishing beauty. Then we shall have the gods coming closer to us. And so we can by our belief, by our reverence to the Gods, plan for that day when Christ will walk with man again, and heaven will be glad because of earth's beauty and goodness."

General Session

(Afternoon Meeting)

COUNSELOR JENNIE B. KNIGHT

While I am before you this afternoon, I pray that my heavenly Father will give me a portion of his holy spirit to guide what I may be directed to say. Many things have come into my mind that might be well to discuss with you at this time and it has been hard to choose just which to talk about. I would decide upon one theme and then upon another and finally I have left it to the inspiration of this afternoon to be directed upon the theme that will be best suited. You have been listening during the last two days now to instructions on how to prepare for the work that is before you in your communities, and you have heard marvelous things, and your expressions have been full of gratitude for the privilege of working in this organization. We have called

into service as you know, men and women of ability, experts in their lines, in order to give you help in your work.

I think that perhaps this afternoon I shall talk to you about your own personal lives, about some of the things that you are all searching for. When I was a young girl, just a few years after I was married, I was very despondent and disappointed in some things, and so I went to the Book of Mormon: (one of our apostles had said, "If you will read the Book of Mormon when you are discouraged, you will be encouraged," and so I took his advice.) I read this book carefully and I think the one outstanding sentence to me was, "Man is that he might have joy." It was the Prophet Nephi who was writing. So I have been looking for the things that have brought joy into the lives of people that I have been privileged to associate with, and I have found that there is no greater joy than that which comes to the woman who is blessed with a family of little children, who has the honor and privilege of rearing these children. Only last Sunday it came more forcibly to me than at any one particular time, when a little mother came to my home with her two children, and as she laid her sleeping baby on the couch, and I was saying how beautiful and wonderful it was, she said, "Yes, I was saying to Gene this morning, 'If heaven is more wonderful than this baby, I don't believe I shall be able to stand it.'" Her emotions were so deeply stirred and she was so full of happiness and gratitude! I would like you workers to impress it upon the women that you labor with—those that have large families and who sometimes feel that their burdens are more than they can bear—that no matter how heavy the burden is, no happiness can come like that of being a mother and having the privilege of rearing children.

I have recently read the life of the great singer, Schuman-Heink, whom with Sisters Lyman and Cannon I had the privilege of hearing sing at the grave of the Unknown Soldier on a Mothers' Day in Washington, D. C., and I have been impressed by the wonderful mother that she is. When I read of the devotion that she has given to her children, tears came to my eyes, and I thought that in spite of all that she has accomplished, nothing has been quite so great as the rearing of her children and the expressions she gives of the mother love she has. She tells when at one time she was filling an engagement in London, a telegram came stating that her baby was dying. She felt that she must leave the stage at once without giving any word to her manager, but she could not do that, because the audience was there, but the moment the curtain went down, she flew from the stage with the paint on her face and hurried back to Germany and saved her baby's life. It cost the opportunity of ever singing in London again, but that could not compare with the thought that she might

lose her baby. When she came home from one of her engagements, one of her babies came to her and said, "Is your name 'Mama'?" That pierced her heart, and although she had left them in good care, it was a great blow to her, which she did not forget. The point I wish to impress you with is that the gift of motherhood was implanted in her heart and she did not let anything stand in the way of rearing her children correctly.

We have mothers just as loyal and just as devoted here in our Church, and I want to say to you that there is no career that will justify any of our women in neglecting their little children. When my husband was on a mission, he and his companions were walking along the street and they saw a group of little children with dirty faces and ragged clothes, and the boys asked them where their mothers were, and one little boy answered, "They are off sewing for the poor heathens." I hope none of our women in their great anxiety to accomplish work for the benefit of the community will neglect their little children; they are not justified in doing so.

In all this great work that we have to perform, there is something that is very important for us and that is the caring for our health. None of us can be happy if we are ill. While visiting you in your conventions, when the roll is called, it is found that some are absent on account of sickness and when this is the case, I always feel very sorry for the sisters who are detained on account of sickness, and I sometimes wonder if that sickness hasn't been caused from trying to carry too big a load. As I travel from Provo to Salt Lake many times during the year, I go over those wonderful well-built roads, and at the base there is a firm foundation, and if I see a chuck in the road, I say, "Why should there be a chuck in the road and why these places that are so rough to go over?" My husband answers that heavy trucks have gone over the road and broken the foundation and it makes a bad place in the road. If we are carrying too heavy a load our health is bound to break. The health foundation that we have is broken and we are not able to carry on. I would advise the sisters that if they find they are carrying too heavy a load, to be relieved of a little of it—put it on to the shoulders of some other person who is not carrying quite such a heavy load, and do not break down your health, because you cannot find happiness if your health is gone. I want to say a word of encouragement and love to the dear sisters who are carrying on this work, who in many instances have had their worldly possessions slip through their fingers, and who have met with reverses and disappointments and yet have gone on with this work. They will get happiness from the performance of their duties. I bow my head in gratitude to my heavenly Father for the noble women laboring in this Relief Society work, whose hearts have been bowed with trouble and

sorrow, whose loved ones have been taken from them, and yet they acknowledge their heavenly Father's hand in these things, and go on in their Relief Society work and use it as an opportunity to gain happiness. To them I am very grateful. They are wonderful examples of the woman who finds joy and happiness in acquiescing in her lot.

Let us get joy and happiness out of the things that God has given to us to enjoy. Let us try and take happiness into the homes we go as teachers—let us not talk of our troubles, but remember that we must preach happiness and joy and satisfaction; that is our mission. Let us leave our own troubles behind. The great Persian writer said:

> "What boots you to repeat
> Our time is slipping underneath our feet,
> Unborn tomorrows and dead yesterdays.
> What of this? What of this, if today be sweet?"

May your days be sweet; may you have faith in our heavenly Father, and satisfaction in your mission of service.

MRS. LALENE H. HART

Member of General Board

I cannot help but make one observation in connection with the organization of the Relief Society that Sister Lyman has just given us that has impressed me so much, perhaps because in the last few weeks I have had occasion to look up some of the rights of women, and I find that at the time Joseph Smith organized the Relief Society, that it was a great question in the minds of thinkers and writers as to just what rights women should have, and as I was looking over some of the rights that women have under the law in our own state and in this Church, I can but feel that we are a blessed body of women. In this state women have all of the rights that belong to men and some more, and that is the way that the prophet interpreted the revelations that were given to him, that the women should stand side by side and shoulder to shoulder with man. When we think of the development of women since that time, we can realize that he was inspired and because of his teachings, light has come out of darkness and order out of chaos, and peace and satisfaction have come where there was trouble.

I am glad that I have the privilege of being here and living in this wonderful age—an age when there has been so much development in science and art and all of the things that have been given to us for our education and benefit. There have been so many things provided for our comfort. At anytime we can, through magazines, newspapers or radio, know what is going on

in the world and we can keep abreast of the times if we will. I am wondering while we are appreciating all of these opportunities and comforts if we are not prone to forget the Giver of all these beautiful gifts to us. I believe that all of these wonderful things that we have been successful in doing—the wonderful things that the women of our Church are doing are accomplished through faith and spirituality, and that we are stimulated by the faith and works of those who have preceded us. I believe that in all of the things that we yet have to do, the problems that we yet have to solve, and the things that are yet to be done, it will take abiding faith and spirituality for us to accomplish them. I believe that the Spirit of the Lord will be given unto us just as we live for it. I believe that we will have to make these bodies of ours fit dwelling places for the holy Spirit and I believe that we will have to educate our feelings in such a way that we will appreciate the true manhood and womanhood that we come in contact with. I believe that we will have to educate our feelings in that way that will tend to lift us to higher ideals and lift our lives to the ideal of the Church, and keep us in that spiritual line that we may develop as we should. If we look into the lives of great men and women, we find the cause that made them great has not been the superior knowledge that they have gained, or their selfishness for material things, but it has been the spiritual influence that has given them the desire to do the great things that they have done. This morning you heard of the constitution and the things that we should do to uphold it, and of the great men that helped make it, and we heard things concerning Abraham Lincoln. It was not the superior influence that Abraham Lincoln gained, or the way he carried on his administration, but the influence that his mother had on him in a spiritual way, that made mankind eulogize him in song and in history, cast him in bronze and in marble, and made him one of the immortals.

As Sister Williams told you, I shall go with my husband in the near future to the Canadian mission, where he has been appointed to preside, and I assure you that it is with mingled feelings of joy, and I was going to say sadness, that I undertake this new responsibility. I am happy because of the education and the service the work will bring, sorry because of my inability to take on the new responsibility, because I realize my own limitations. I heard one of the elders of our Church say not long ago that if any call came from the authorities at any time, that it should be considered as a call from the Lord, and that if we expect the Lord to help us and to give to us those things that we desire, we should stand ready to give to him of our time, talents, or means to help save the souls of mankind. I have been brought to appreciate during this conference, more fully the blessings of the Lord that are mine because the Lord has been good to me. It was through

his kindness and mercy that I was permitted to continue my association with the members of this board, and I want to assure you that I love them—every member, and I love you, dear sisters who are sacrificing so much in giving service to others, and I appreciate so much the generosity and the sympathy that has been extended to me in the stakes and wards that I have visited. While I shall not for a time be permitted to meet with you in board meeting or in conference, perhaps I may feel your spirit by mothering the boys and the girls that will have the privilege of going into the Canadian mission. I believe there is no greater joy that can come to a mother or a father than to have a son or a daughter perform well a mission in the world. I do not know of any greater sorrow that can come to a father or a mother than to have a boy sent into the mission field, who does not perform that mission as he should. I assure you with all my heart that I shall try to guide and protect as far as it is my duty to do, the boys and girls that come under my direction.

I would like to leave this one thought with the sisters, with all the other problems that they are to solve. I wonder if we might make our boys feel a little more the great responsibility and the sacredness of the Priesthood which they bear. I believe that is our duty, mothers, to make them feel the sacredness of the Priesthood, because it is something that they cannot regard lightly if they want the blessings of the Lord to be with them.

I humbly pray that we may have the Spirit of the Lord in all the things that we undertake to do, and I trust you may go home from this conference in peace and safety and with satisfaction in your hearts that you have gained something that will help you to carry on the work you have to carry on.

My Prodigal

By Lucy Wright Snow

My eyes are dim,
Though bright the day,
Because my boy
Has gone away.

"I don't know where!"
He said, in haste,
"But I am going!"
My boy so chaste.

"I will not mind
My father's word!"
Was all he said,
My boy so stirred.

Out in the world,
He knows not where,
Not what he'll find,
My boy so fair.

Oh, God! Let angels
Guard his path,
And oh, forgive
His childish wrath.

Teach him, while he's
Alone with thee,
Oh, teach my boy.
Humility.

A mother cannot
This impart,
But Thou, oh, God,
Can touch his heart.

When he, by sweet
Humility,
Obedience learns,
Send him to me.

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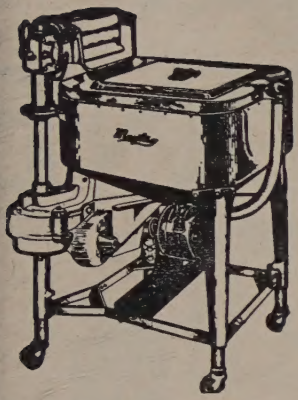

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